

THE
BALUCHI
LANGUAGE

A Dialectology with Texts

BY
J. H. ELFENBEIN

INDUS PUBLICATIONS
25, FARID CHAMBERS, ABDULLH HROON ROD
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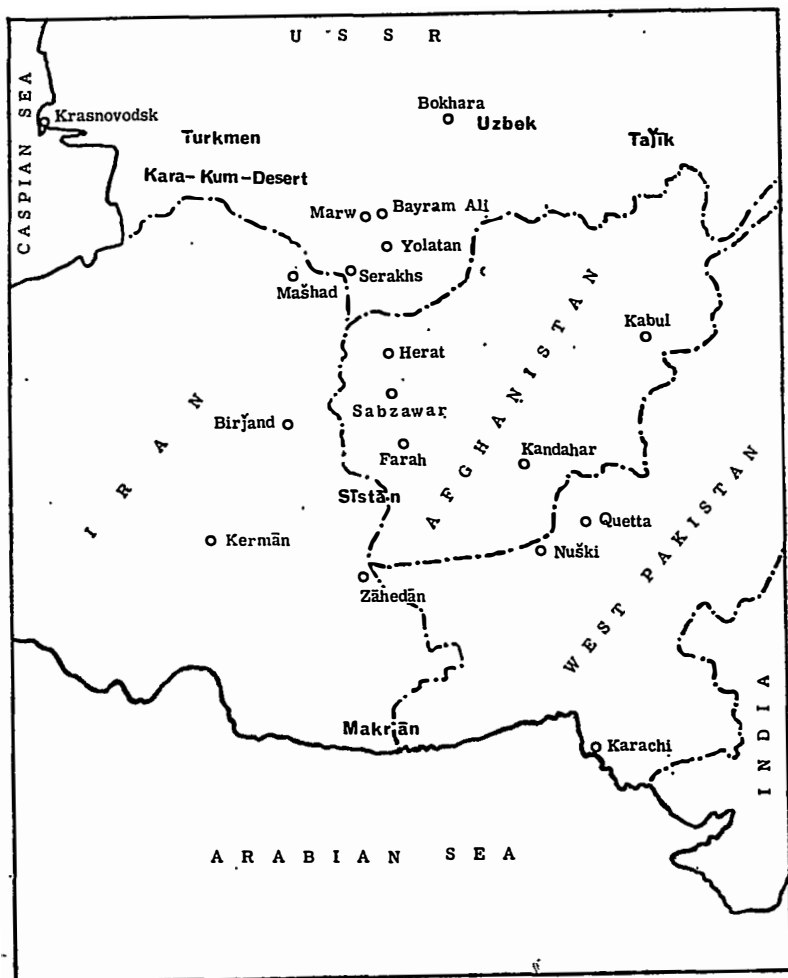
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INTRODUCTION

An up-to-date account of Baluchi has long been desirable. A lengthy sojourn in Pakistan and Iran was therefore undertaken, lasting 18 months in the years 1961-62 ; during this time, I was able to visit most of the Baluchi-speaking areas in Afghanistan, Pakistan and Iran, and to collect materials about the language and its speakers.

Besides the collection of literary specimens, it seemed of importance to attempt a dialect survey as well. The only reasonable dialect description at present available is that given in the 'Linguistic Survey of India,' X : but unfortunately this account is seriously incomplete, giving a distorted picture. It is intended that this study shall provide an account of Bal dialects at once reliable and reasonably complete.

Linguistic surveys in Baluchistan are beset with difficulties. The territory to be surveyed is vast ; the roads, when they exist, are in poor state, thus corresponding entirely with the state of the transport using them. The Makrān country of Baluchistan has been described as one of the least hospitable deserts on earth. Political conditions also tend to restrict linguistic and other surveys and are likely to be particularly felt in Pakistani Baluchistan which is much the most developed of the Baluchistans. Here many Baloč live in fairly large towns and are well educated. It is also true that Pakistani Baloč show by far the greatest literary interest in their own language, and several magazines and newspapers in Baluchi have been printed (in the Urdu script) in recent years in Quetta and Karachi. Of these, most are now defunct, except '*Noken Daur*', a weekly newspaper in Quetta, formerly edited by Āzāt Ĵamāldīnī ; also flourishing is a new Baluchi Academy in Quetta, and the Government monthly magazine '*Ulus*'.

In neither of the other two Baluchistans, Irani or Afghani, is there much literary or other cultural activity.

The central governments in all three countries broadcast, for several hours a day, programmes in Baluchi. Pakistan makes broadcasts from transmitters in Quetta and Karachi, Iran from a powerful new transmitter in Zahedan, and Afghanistan from Kabul. Broadcasts from Quetta occasionally have, besides the usual music and news bulletins, readings of classical and modern ballads, as well as drama and talks on literary subjects.

Perhaps the most remarkable cultural characteristic of the Baloč is their rich literary heritage and continuing strong literary traditions.

In every village there can be found someone—often several people—who can recite classical folk ballads at great length. Stories and fables are also legion, and nearly everyone knows a few. The difficulty mentioned by Dames¹ in discovering poems in ‘Makrāni’ Baluchi can only be due to a lack of contact with speakers from the Makrān.

Like most languages, Bal has a conventional dialect (often called ‘Rindi’ after the tribe) for its serious and classical writing; this circumstance makes it meaningless to base a description of the varieties of the language on literary materials, which often contain false forms or hyper-corrected ones, as well as ‘mixed’ forms from several dialects at once.

Apart from the LSI account, the only descriptions of Bal of value today are those of Pierce, Marston, Mockler, and Dames². All of these, with the exception of Dames, describe the dialects spoken in what is now Pakistani Makrān, and each of these writers (again except for Dames) describes several different dialects at once, without supplying geographical details.

A study of these materials, added to his own information, led Sir George Grierson to the conclusion that West Bal existed in 3 dialects on then British territory, and named them Karachi, Keči, and Panjgūri, after the chief districts in which they were spoken. His information on the Karachi dialect was direct, on the other two indirect. Panjgūri is correctly described,³ but a clear picture of the other two dialects does not emerge. Similarities between the Keči and Karachi modes of speech had long been noticed, but the precise degree of their relationship remained unspecified. As close an examination of the materials available in 1959 as was then possible convinced me that the two areas spoke in all essentials the same dialect, and I said as much in two articles (implicitly in *Enc. Islam* (New Ed.), 1007, and explicitly in *BSOAS* xxiv, I, 90); but I was too rash. It is now clear that the Bal dialect native to Karachi was a Coastal one, distinct from both Keči and Panjgūri. The extremely rapid growth, also, of the city of Karachi since 1947 has so greatly changed both the nature and numbers of its inhabitants (in 1961 Baloch numbered in excess of 250,000, while in 1921 there were only 10,000 within the city itself) that it is no longer possible to speak of a ‘Karachi dialect’ of Bal at all, nearly every dialect being represented in its streets today, with none especially predominant.

The dialect used as a basis in the grammars of Mockler and Pierce is a Coastal one. This is to be expected, since it is most likely

¹ Popular Poetry I, p. XV.

² For bibliography, cf. LSI X, 335. References in this article to Dames are (except where otherwise noted) to his ‘Textbook of the Balochi Language’.

³ LSI X, 385.

that these writers lived in or near Gwādar on the coast. It often happens in pioneering studies of a language that a minor dialect is used as a basis for an important description. That is what Dames did, while Mockler and Pierce, perhaps unwittingly, used a major dialect.

Bal is not the only language native to territories in which the majority of the inhabitants are Baloč. Of the other languages, the most important is Brahui, the areal extent of which is rather greater than that pictured in the LSI maps.⁴ In the territory marked there as Brahui-speaking, Bal is now spoken side by side with Brahui, with no linguistic ascendancy attaching to either. Brahui is however spoken much farther westwards from Nuški across Čagai into Iranian Sistān, where there are important colonies of Brahuis. Other colonies are dotted all over Afghani Sistān as well, and are also to be found to the south in Iran as far as Xāš, which is itself mainly a Brahui-speaking town.

Brahui has been absorbing Bal for so many years that there can be little doubt that the hypothesis of a Bal origin for the Iranian characteristics of Brahui is not only the 'most economical hypothesis'⁵ but also the obviously correct one, which the merest acquaintance with the present-day linguistic facts of the area suggests.

Ever since the publication of the Marw texts⁶ it has been striking how very uniform Bal is over its entire vast territory. There is no doubt that all dialects are more or less mutually intelligible, but what differences do exist are deeply rooted and make a dialectology possible. The Baloč are themselves often keenly interested in their own language, and were most helpful to me in devising questionnaires. My comparatively long stay among them made a continuous revision of my work possible, and out of it has come a reasonably consistent scheme, which has the added merit of embodying many of the Baloč's own ideas about his dialects.

⁴ LSI V, 619-20; cf. also the map facing p. 277.

⁵ Emeneau, 'Brahui and Dravidian Comparative Grammar', p. 56.

⁶ For references cf. Elfenbein, 'A Vocabulary of Marw Baluchi', p. 8.

GENERAL REMARKS

The following notes refer to the account of Bal given in LSI, X, and to G. Morgenstierne, 'Baluchi Miscellanea' AO, XX, 1948, 253-292 (the latter abbr. AO).

(a) *Phonology*

There is a pronounced dislike of spirants in all dialects, (except of course in the dialects of the extreme East, described by Dames), so that for example *f* and *x* even in recent borrowings often become the stops *p*, *k*. There seems therefore little doubt that O Ir **x > k* (AO, 254) and that those words in which an *x* is represented by *h* are recent borrowings. This does not include the case of O Ir **-xt-*, which had a different treatment (see §3a, 3).

The vowels are :

a : pronounced in the Indian manner, as a fronted central vowel, approximately /ʌ/.

ā = /a/.

e, *ī* are not distinguished phonemically. Centralised, approximately /ɨ/; in some dialects almost /ē/. The common *e/ī* variation in transcriptions of Bal by Europeans is due to the 'mixed' character of this vowel. But in areas changing *ū* to *ī* this *ī* is rather more fronted and is kept apart from *e*.

o, *ū* are also not distinguished phonemically, and are also centralised, approximately /ɔ/. A similar variation in European transcriptions of this vowel is to be noted. Bal thus shows an intermediate stage between the old vowels *e*, *o*. and their development into *ī*, *ū*, as in NP.

i = /i/.

u = /u/.

The rule governing the prefix of *a-* and *k-* to verbs (LSI, 355) must be re-formulated. The *a-* is really only a svarabhakti vowel, the existence of which is usually denied by native speakers. But it does in fact exist, and can obtrude in any consonant cluster, though most commonly between words :

man^a just^t kut 'I asked'

man^a rawān 'I will go'

hap^a tad '70'

man^a sarpad^a bān 'I understand'

man^a gwašt 'I said'

āy jawāb^a dāt 'he answered', etc.

I should hence deprecate its notation in writing.

The *k-* prefix is a feature which varies with dialect, see below, §3b, 3.

In Pakistan, all dialects tend to drop final nasals and nasalise the preceding vowel. Particularly common is *-en* > *-ē* and, with dropping of final *-i*, *-int* > *-ī*. This tendency is of course due to Indian influence.

(b) *Morphology*

(i) The present-future tense (LSI, 355) is now increasingly used as a future only, or as a subjunctive. The usual present tense is now formed on the Indian model (cf. LSI, 360: 'present definite': *man kuṣagāy-un* 'I kill, am killing').

(ii) In the past tenses, there is no difference in meaning or use between the 'long' form in *-ag* and the 'short' form without it (LSI, 357). Tenses such as the pluperfect (LSI, 358), 'habitual past' (LSI, 359), and 'imperfect' (LSI, 360) are rarely used. The passive voice (LSI, 361) is now everywhere expressed as *man kuṣag bān* 'I shall be killed', while the forms with *-ij-* are mainly used by Si speakers.

(iii) The causative is in full use.

(iv) For nouns, the 3-case system (Nom-Gen-Obl) with a Dat.-Acc. expressed by the suffix *-rā* is common to all dialects. Only the Gen. sing. is variable in the dialects, and it should be noted that none of the various systems of endings proposed by earlier writers (conveniently summarised in AO, 257) is correct. The Gen.s. in *-a* belongs to only one dialect group, and the Obl. *-ā* can be used alone (without the addition of *-rā*) as a Dat.-Acc., though the compound ending *-ārā* is perhaps commoner.

(v) The past participle is often subject to contraction, and the following short forms are particularly common: *ko* (<*kut* 'made'), *go* (<*gušt* 'said'), *wā* (<*wart* 'eaten'), *bo* (<*būt* 'been'), *zo* (<*zurt* 'taken'), *šo* (<*šut* 'gone'), *mo* (<*murt* 'died').

(vi) While the ending for the 3rd singular of the present tense is properly *-it* (**-ayati*), there is a universal tendency to drop *-t*. There is also an important group of verbs with present stems in *-r* and *-n*, which simply add *-i* (<**ati*; for a convenient list of them cf. AO, 259, LSI, 356.) But note *wānit* 'reads', never *wānt*; for *gīrag* see below §3b, 2; for *āyag*, *rawag* §3b, 7.

(vii) The ending *-o* to the past participle as noted by Dames is surely not a real ending, but only the copulative 'and', as Geiger thought (Gr. IrPh., I, Abt. 2); (cf. LSI, 353, where the past participle in *-o* is called 'conjunctive participle'—thus wrongly following Dames). It is in fact the same as the *o* common to the 'solemn' style in NP, preserved in ordinary Bal especially before a *pa-u-o*, when two verbs come together in such constructions as *āy hānčā gušt-o šut* 'he thus spoke and went away'.

DIALECT CRITERIA

3. A detailed list of dialect criteria follows. It is divided into (a) Phonology, (b) Morphology, (c) Syntax and (d) Lexicon. The last can only be briefly noted, with some of the most characteristic local usages.

(a) Phonology

1. Treatment of old *ū*. In most dialects preserved, in some changed to *i*. The change to *i* takes place in all but very recent loanwords.

2. The alternation *-t/-s* in the relationship words 'father', 'mother', 'brother' and 'son-in-law' points to an ancient differentiation between e.g. the casus rectus *pītā* and the casus obliquus *pīθr-*.

3. Past participles in *-ta-* on old *k-*stems (giving *-xt-* in all Iranian) have a three-fold development in Bal : (a) old *-xt-* > *-kt-* which is then metathesised to *-tk-*; (b) old *-xt-* remains; (c) old *-xt-* > *-ht-* (> *-t-* in dialects which drop *h*); this parallels the late change *x* > *h*, while in a) the old change *x* > *k* is seen. (Cf. also AO, 255, and §7 below).

4. The words *dista* : *dita* show an old difference **dīd-ta* : **dīta* 'seen'.

5. The variation of past participles, *ārta* : *āurta* 'brought'; note that *ārta* is formed on the new present stem *ār-* (cf. colloq. NP *ār-*) while *āurta* (< *ā-bar-*) is like literary NP *āvar-*.

6. The variation *kuta* : *kurta* 'done'; *kurta* is from old **krt-*, while *kuta* drops **r*, as also, e.g. in *kiš-* 'sow' (< **kṛš-*).

7. Unetymological *h-* appears in certain words, particularly in *hāsk* 'gazelle'; *hasp* 'horse'. On the other hand, some dialects drop *h* in all positions, of whatever origin, whether borrowed or from *x*.

8. The word for 'fire' can appear as *ās*, *āč*, or *āčš* : *ās* < *āθr-* (cas. obl.), *āč* < NP *āt(i)š*, *āčš* contamination of *āč* with NP *ātīš*.

9. The word for 'shepherd' appears as *šipānk* or as *šwānag* (< *fšw-pāna-ka-*).

10. The word for 'hedgehog' has three forms : *dažuk*, *jaduk*, or *jažuk* (all from *dužaka-*).

11. The word for 'porcupine' is *sinkur* or *sīkam* (< *sukurna-*).

12. There are two variants of the word for 'mirror': *ādenk*, or *ādenag* (both from *ā-daina-ka-*).

13. The original ablaut *u/i* in the present/past of the verb 'to hear', *uškun-*, *uškita* is preserved in some dialects, while others confuse this

verb with forms of *kan-* 'to do'. The initial vowel is also variable : *iš/uš/aš*.

14. The Bal normal development of old **va-* is *gwa-*, but this develops further in some dialects to *gu-*.

15. The word for 'thirsty' shows different suffixes : *tunnag* and *tūni(g)*.

16. The variation in *nipišta* : *nimišta* : *nibišta* : *niwišta* 'writing, written' is only phonetic, but still characteristic.

17. The words for 'from' are *ča* (or *ač*) (<*hača*) on the one hand, and *ša* with its variant *aš*, on the other.

(b) Morphology

1. The genitive singular of nouns can be formed in three ways : (a) by suffixing *-e*, *-ay* (the oldest form) ; (b) by suffixing *-a*, *-e* ; (c) by suffixing nothing. Types (b) and (c) (described in LSI) are reductions from type (a). It is noteworthy that type (a) is universally recognised by Baloč as the 'correct' form, and the very existence of the other types is denied, even when their use is characteristic in certain areas.

2. The 3rd singular of verbal stems in *-r-* and *-n-* ends in *-t*, not *-it* (cf. above §5). The only verb showing a variation is *girag* 'to seize', which has 3rd singular forms *girt* : *girit* : *git*.

3. Most verbs with an initial vowel (but especially *āyag*, *ārag*, and *ilag*) receive the prefix *k-* to tenses formed on the present stem in most dialects. Two dialects, however, prefix *y-*, and some dialects also use these prefixes for past stem tenses as well.

4. The declension of the personal pronouns varies from dialect to dialect. The 3rd personal pronoun is made from two different stems, *āy-* 'he, she' (<*aya-*) and the Bal demonstrative *ā-* 'that'. A 3-case system similar to that of nouns is employed, but its formation is different. In particular note : 1st person does not distinguish Nom. and Obl. The *-ā* case serves as a Dat.-Acc. in the singular ; (LSI, 343 Obl. *manā* is incorrect) ; 2nd person does not, in most dialects, distinguish Nom. from Obl. forms ; only dialects with Nom. *tao* make a separate Obl. *ta* ; 3rd person has two stems, *āy-* and *ā-*. Most dialects do not distinguish Nom. and Obl., though some make an Obl. in *-ā*. The stem *ā* is commonly used for *āy* in Nom., and the original paradigms probably were :

	Singular		Plural	
N.	<i>āy</i>	<i>ā</i>	<i>āyān</i>	<i>ā . . . ān</i>
G.	<i>āyi</i>	<i>āyi</i>	<i>āyāni</i>	<i>-āni</i>
D.-Acc.	<i>āyā</i>	<i>ārā</i>	<i>āyānrā</i>	<i>-ānrā</i>
Obl.	<i>āyā</i>	<i>āyā</i>	<i>āyānā</i>	<i>-ān(ā)</i>

The plural of *ā* has the link *-w-* or *-h-*, according to dialect. The two stems are greatly mixed together in most dialects, but enough remains of the original state of affairs to make the above reconstruction possible.

5. The adverbs 'here' and 'there' are characteristic. They are constructed from a general demonstrative **da(n)-* with prefixed *e-* for the proximate, and *o-* for the remote case. The latter is in some dialects replaced by *ā-* from the pronominal stems, so that while 'here' takes the forms *edā(n)* or *edinā*, 'there' can be *ādā* or *ādōn* beside original *odā*. Also characteristic are the words for 'over here' and 'over there': some dialects have respectively *e demā*, *ā demā*, while others have *šeškā*, *šaškā* (< *aš-eškā*, cf. above §3a, 17).

6. The conjugation of the present tense of the negative substantive verb is very instructive, revealing as it does not only the differences in the endings used, but also the nature of the epenthesis in the hiatus between the final vowel of *na-* and the initial vowel of the ending. There are three different ways, which vary with different dialects, of filling the hiatus involved: *na-y-*, *na-w-*, or *na-h-*. The particular sound chosen (*y*, *w*, or *h*) here is also the choice in other similar situations, e.g. in the forms of the pronoun stem *ā-* and in verbs whose stems end in a vowel (cf. §§4, 7).

7. The present-tense conjugations of the four verbs *rawag* 'go', *dayag* 'give', *būag* 'be', and *āyag* 'come' are characteristic, *rawag*: stem *raw-*, or *ray-*, shortening in 3rd singular; *dayag*: stem *da*, *dī*, or *day-*, 3rd singular like an *r/n* stem; *būag*: stem *bay-*, *bū-* or *b-*; *āyag*: stem *kāy-*, *kā-*, or *yāy-*, shortening in 3rd singular.

8. Certain 2nd singular imperatives vary from dialect to dialect: 'write!' 'sleep!' 'eat!' 'stop!' 'do!' 'sit!' (They are cited in this order). The prefix also varies: the original *b-* is assimilated, becoming *p-*, or *m-*, in some dialects according to the initial consonant of the verb involved, while other dialects commonly avoid any prefix.

9. The formation of the verbal noun ('infinitive') is in most dialects effected by the addition of *-ag* to the present stem, but an important group of dialects has a Persic form in *-tin* instead of, or in addition to it.

10. The 1st singular is kept apart from the 1st plural in the present tense only by the vowel of the ending (cf. AO, 258). While the vowels used to effect this distinction vary greatly from dialect to dialect, the distinction is always preserved.

The other personal endings do not vary significantly.

(c) Syntax

The only important syntactical difference between dialects lies in the retention or otherwise of the passive construction of past

transitive verbs. It is to be noted that the passive construction, when it involves pronouns, follows this scheme : if the 'object' is a pronoun, it is usually put into the Acc. case ; if the 'subject' is a pronoun it is usual to affix it to the verb. Examples are : *āyā hamā mard kuštant-i* 'he killed these men'; *āyān hamā mard kušt-iš* 'they killed this man'; *āyā trā gipt-i* 'he seized you'; *āyān manā gipt-iš* 'they seized me'.

(d) *Lexicon*

The following very common words are characteristically different in various dialects.

- | | |
|--|--|
| 1. 'Head' : <i>sar/ sagar/ sarag</i> | 11. 'Son, child' : <i>čuk/ zahg</i> |
| 2. 'House' : <i>log/ gis</i> | 12. 'Cock' : <i>xaros/ kuros</i> , or other words |
| 3. 'Which' : <i>kujam/ kitān</i> | 'Ass' : <i>xar/ har/ kar</i> |
| 4. 'In, into' : <i>man/ tahā/ andarā</i> | 13. 'Sea' : <i>daryā/ zerā</i> |
| 5. 'Laugh' : <i>hand-/ kand-</i> | 14. 'Very good, it is well' : <i>bāz jowān-int-a/ bāz jowān-int-i/ sakk šarr-int</i> |
| 6. 'Where?' : <i>gūjā/ kūjā/ kū/ ko</i> | 15. 'Under' : <i>čerā/ bunā</i> |
| 7. 'Forget' : <i>bihāl kanag/ šamošag</i> | 'Near' : <i>gwarā</i> , or other words |
| 'Sell' : <i>bahā kanag/ šawaškag</i> | 16. 'How much?' : <i>činkā/ činkar/ činkyās</i> |
| 'Other' : <i>pitū/dohmī/ digar</i> | 17. 'Mosque' : <i>mājat/ masit</i> |
| 8. 'Iron' : <i>āsin/ āhin</i> | 18. 'Hungry' : <i>gušnag/ gužnag/ šūdī</i> |
| 9. 'Fly' : <i>magask/ makask/ mahisk/ masisk</i> | |
| 10. 'Bee' : <i>gwabz/ gwamz/ godir</i> | |

It should be noted that nearly all of these words are known in all dialects ; what is here intended is the commonest everyday usage.

THE DIALECTS

On the basis of the foregoing criteria, then, a dialect division can be made as follows :

4. Eastern Hill Dialects (EHD)

5. Rāxšānī dialects (R) : so-called from a (mostly dry) nullah in the Panjgūr district of West Pakistan. These include the following important sub-dialects.

(a) Kalāti (K)

(b) Čagai-Khārānī (Č)

(c) Afghānī (A)

(d) Sarhaddi (S) : The Marw dialect belongs here

(e) Panjgūrī (P)

6. Sarawānī (Sar)

7. Keči (Ke)

8. Loṭūnī (L)

9. Coastal (CD)

4.1. Eastern Hill Dialects.

The names 'Northern Bal' or 'Eastern Bal' have been given to these dialects by writers whose knowledge of the other dialects was very limited, and today I would reject both as misleading. For in fact these dialects form a very small and isolated group, with a rustic flavour. They have been, because of the accident of their location in British Baluchistan, the best studied and recorded of all the dialects, most of the work on them being done in the hundred years between 1830 and 1930, by missionaries, soldiers, and various members of the I.C.S. Some of this work is excellent, culminating in the monumental work of M. L. Dames, which has made that of his predecessors obsolete. The only important exception is formed by the collection of stories made by A. Lewis in 1855.

The area in which these dialects are spoken has shrunk considerably since the date of the LSI map (1921), and it is now practically co-extensive with the tribal areas of the Marī, Bugī, Leyarī, and Mazārī. Of these, the first two overwhelmingly predominate in the area today.

EHB is no longer native in Dera Ghazi Khan, its easternmost extent being the beginning of the Indus plains at a line about 70.5° E. of Greenwich, where it gives way to Khetrānī and Lahndā. It extends northwards approximately to a line from Sibi to Kohlū (30° N.) ; north of this line there are only a few scattered groups in Pš territory, extending beyond Loralai up to Musa Xel (31° N.),

where Pš takes over entirely. Southwards Bal is spoken nearly as far as Jacobābād on the Upper Sind Frontier, where Si territory begins. Westwards the boundary is very nearly the railway line Jacobābād-Sibi. The territory is thus comprised nearly entirely of the hilly area between Sibi and Dera Ghazi Khan.

South of Jacobābād there are only isolated communities. In particular, there is the somewhat large one in the Sonmīāni-Uthal-Diwāna district, speaking what was originally EHB, but now strongly influenced by Si so as to have become virtually another dialect (called Kāčč'e-ji-Boli in the LSI). This dialect, (KB), whose phonetic character remains substantially as noted in Enc. Islam 1007, is gradually being eroded by the sea of Si with which it is surrounded ; indeed, most of the Baluchis in this area are bi- or tri-lingual.

4.2. General remarks.

The basic distinguishing characteristics of all these dialects are four phonological ones.

4.21. The most prominent of these is the tendency to change all post-vocalic stops and affricates into spirants :

$$k, t, p > x, \theta, f$$

$$g, d, b > \gamma, \delta, \beta$$

$$č, ĵ > š, ž$$

(and in KB further $\theta > s$, $\delta > z$). These changes include many cases of sentence-sandhi such as : *ā leṛavā na ḍari* 'He has no camel'; *tai dilgīr ma-vi* 'Don't be alarmed'.

4.22. While the foregoing tendency is fairly prominent in all these dialects, another tendency, mentioned by all writers on the subject, that of aspirating all pre-vocalic voiceless stops, is much less developed. It is noticeable how both of these features vary greatly in their prominence from one place to another, and even from speaker to speaker in the same locality. The second of them—the aspiration of voiceless stops—is, I thought, much weaker than most writers have implied and, where it occurs, is often quite sporadic and traceable to personal idiolect or to the influence of an Indian language habitually spoken.

4.23. The dropping of post-vocalic nasals is common to all Bal dialects spoken in Pakistan, but is especially marked in EHB. The resulting nasalisation of the preceding vowel is correspondingly strong.

The extraordinary uniformity of Bal makes a single orthography for the language relatively easy to devise and employ. A fairly narrow transcription based on any dialect except EHB will fit all the others (except EHB) very well, and a broad transcription will suit them all. I should deprecate what is in effect the use of two narrow transcriptions, one for EHB alone (which indicates, e.g. the dropping

of post-vocalic nasals and the aspiration of voiceless stops) and another for all the other dialects. Rather more indicative of the state of linguistic affairs would be the use of one broad transcription embracing all dialects. Such a broad transcription has the merit of exhibiting their real uniformity, and does not place EHB in exaggerated linguistic isolation.

The area in which the above features are least prominent appears to lie in its southern part, near Dera Bugti. The Indianising tendencies increase as one travels north, reaching their greatest strength in the Kohlū-Dera Ghazi Khan district.

4.24. The fourth well-known feature of these dialects is their change *-m-* > *-w-* in the words *šwā* 'you', *hawā* 'that, he', and *piwāz* 'onion'.

4.25. General morphological characteristics of these dialects are two:

(a) The *-t* of the 3rd singular present is dropped everywhere (but note the 3rd plural *-ant*, sometimes *-ān*).

(b) The plural of nouns is nearly always formed by the suffix *-gal* (*-yal*), the endings used in the other dialects being uncommon.

It is not practicable to individuate different dialects of EHB. In the following sketch all varieties are described together, local variations being noted when important; a fairly narrow transcription is used.

(a) Phonology

1. *ū* > *ī* everywhere, except in very recent Indian loanwords (*gūnī*, *limū*, etc.).

2. All dialects: *-θ* (< *-t*); in KB *-s* (< *-θ*), which Prof. Morgenstierne has called the 'false *-s*', not to be confused with the 'real *-s*' in other dialects (< **-θr-*).

3. Past participles in *-xt-* are preserved in a wide south-central area stretching from Dera Ghazi Khan to Kahān, and westwards to Sibi, but excluding Dera Bugti. In the remainder of the area the form is *-tk-*. The latter form, while native to a much smaller territory than the form in *-xt-*, can still be heard over the whole area, and many speakers use both.

4. All dialects: *đīθa* (< *đīta*)

5. All dialects: *ārta*

6. All dialects: *kuθa* (< *kuta*)

7. Unetymological *h-* is unusual, but *h* < *x* is preserved.

8. All dialects: *ās*

9. The older forms tend to be confined to the South (Dera Bugti: *šawānk*) while in the north more usual is *šufān* (< *šupān*).

10. The form *dužux* is universally used, occasionally 'corrected' to *dužuk*, or *dujuk*.

11. All dialects : *sīxūn*.
12. All dialects : *ādenag*, occasionally shortened to *āden*.
13. All dialects : *aškun*, *aškuθa*, thus confused with forms of the verb *kanag* in the past.
14. Old *gwa*- is preserved everywhere, but in the South there is a tendency to change to *gu*-. North *gwark* 'wolf'; South *gurk*.
15. All dialects : *tunnī*
16. The old word survives only sporadically, as *nīḃiṣṭa* (not *nīviṣṭa*); the usual word is *likay* (< Hi. *likh*-).
17. All dialects : *ša*, *aš* (> often *až*); probably < *ač*, though the change of postvocalic *č* to *š* makes it difficult to be certain.

(b) Morphology

1. *-e* is the ending heard everywhere, but there is a pronounced tendency to weaken it to *-a*, *-e*, or nothing.

2. In accord with the practice of dropping the 3rd singular *-t*, these dialects also form 3rd singulars on *-r*- and *-n*- stems without it : *jan* 'strikes', *kan* 'does'; *bar* 'carries', *wār* 'eats'; but note *bart-i* 'carries it'; *wārt-i* 'eats it'.

The verb *girag* forms a 3rd singular *gī*, but *gīrt* is also heard very occasionally.

3. *k-* is prefixed in these dialects, but only in the present tenses.

4. The following are the usual paradigms (note differences from Dames⁷).

	Singular			Plural		
	1	2	3	1	2	3
N	<i>man</i>	<i>ta</i>	<i>ān</i>	<i>mā</i>	<i>šwā</i>	<i>ānhān</i>
G	<i>maīn</i>	<i>taī</i>	<i>ānhī</i>	<i>imāin</i>	<i>šwāī</i>	<i>ānhānī</i>
D.-Acc.	<i>manān</i>	<i>tarā</i>	<i>ānhīyā(r)</i>	<i>mā(r)</i>	<i>šwā(r)</i>	<i>ānhān(rā)</i>
Obl.	<i>man</i>	<i>ta</i>	<i>ānhīyā</i>	<i>mā</i>	<i>šwā</i>	<i>ānhīyān</i>

Notes : I never heard either *to* or *tau* for the 2nd singular in these dialects; in the 1st singular beside *maīn* one sometimes hears *manī*, a form borrowed from other dialects.

5. Beside *edemā*, *ādemā*, common in these dialects are also *e takā*, *ā takā*.

6. The epenthesis appears as *-h-* throughout :

	Singular	Plural
1.	<i>nahān</i>	<i>nahun</i>
2.	<i>nahe</i>	<i>nahe(t)</i>
3.	<i>nahen</i>	<i>nahant, nahān</i>

The final *-r*'s are pronounced as stops.

⁷ P. 17.

THE BALUCHI LANGUAGE

7. (a) Stem *raw-* : (b) Stem *da-*, *dī* :
- | | | | |
|---------------|---------------|--------------|---------------|
| <i>rawān</i> | <i>raun</i> | <i>deān</i> | <i>daun</i> |
| <i>rawe</i> | <i>rae</i> | <i>ḏē</i> | <i>dae(t)</i> |
| <i>rao(θ)</i> | <i>rawant</i> | <i>dā(θ)</i> | <i>deant</i> |
- (c) Stem *bī-* (<*bū-*>) :
- | | |
|--------------|--------------|
| <i>bīān</i> | <i>bīun</i> |
| <i>bīe</i> | <i>bīe</i> |
| <i>bī(θ)</i> | <i>bīant</i> |
- (d) North : Stem *kāy-* : South : Stem *kā-*
- | | | | |
|---------------|---------------|----------------|----------------|
| <i>kāyān</i> | <i>kāyun</i> | <i>kāhān</i> | <i>kāhun</i> |
| <i>kāe</i> | <i>kāe(t)</i> | <i>kāhe</i> | <i>kāhe(t)</i> |
| <i>kāe(θ)</i> | <i>kāyant</i> | <i>kāhe(θ)</i> | <i>kāhant</i> |

Note that the forms in Dames are Southern ones, as is in fact stated by him. It ought also to be mentioned that the word *rawag* is not much used ; the usual word for ' go ' is *juzay*.

8. Imperatives are usually formed without prefix : *lik kan*, *wafs*, *war*, *jak*, *kan*, *nind*.

9. Verbal noun invariably in *-ay*.

10. 1st singular *-ān* ; 1st plural *-un*. There is a common tendency to lengthen the *u* of the plural to *ū* ; but it never becomes *ī*.

(c) Syntax

Past transitive verbs are always construed passively : *e mardā maīn loy dīṭa* ' this man saw my house ' ; *man gūniyal zurṭayant o šuṭayān* ' I took the sacks and went '.

(d) Lexicon

- | | |
|---|--|
| 1. <i>sayar</i> | 10. <i>gwamz</i> , <i>gwazm</i> |
| 2. <i>loy</i> | 11. <i>čuk</i> |
| 3. <i>tān</i> (< <i>kitān</i> >) | 12. <i>bango</i> (only) ; <i>kar</i> |
| 4. <i>man</i> , <i>andarā</i> | 13. <i>daryā</i> |
| 5. <i>kanday</i> | 14. <i>sak šarr-int</i> |
| 6. <i>ko</i> | 15. <i>šerā</i> (< <i>čerā</i> >) ; <i>gwarā</i> |
| 7. <i>šamošay</i> ; <i>šawaškay</i> ; <i>tī</i> , <i>piti</i> | 16. <i>čikar</i> |
| 8. <i>āsin</i> | 17. <i>masit</i> |
| 9. <i>mahisk</i> | 18. <i>šūdi</i> |

5. Rāxšānī dialects. This group is by far the most widely spoken. While it is not entirely uniform over its whole area, its similarities justify a unified grouping. If a choice of ' standard dialect ' were to be made for Baluchi, Rāxšānī has stronger claims than any other group to the position. R is also the dialect used for broadcasting in Pakistan and Afghanistan. As a literary vehicle it is, however, little cultivated, because of the greater historical prestige of other

dialects, but there is no doubt that it is spoken and understood by the majority of Baloč.

The areal extent of the dialect is enormous : from Marw in Russian Turkmenistan eastwards to Kabul, and southwards nearly as far as Karachi, a distance of more than 1,000 miles. Within this area it is possible to distinguish several sub-dialects, which can be described as follows :

(a) Kalāti. The area marked in the LSI 'Brahui', separating EHB from other Baluchi-speaking areas, has changed its linguistic character since 1921 (cf. also §1). While it does remain the principal Brahui area in West Pakistan, Bal has so penetrated it that it is fair to say that most of its inhabitants are now at least bi- (if not tri-) lingual. K is the principal Bal dialect of the area, being spoken from Las Bela northwards to include the Maške area (villages Gorjak, Gajar, Jebri), Nāl, Surāb, and Kalāt as far as Mastung, where Pš begins.

(b) Čagai-Khārānī. This dialect is spoken from Nuški (Noške) westwards along the Pakistan-Afghan frontier, as far south of Khārān Kalāt as habitation goes into the desert. Westwards it extends nearly to the Iranian frontier (Dālbandīn), but its main centre is in the triangle Dālbandīn-Khārān Kalāt-Nuški.

(c) Afghānī dialects are spoken along the Helmand from just west of Kandahar. They begin at approximately Khūgiānī (north of the Arghandāb) and include Girišk, Rudbār, Čahār Burjak (which forms a sort of boundary between Pakistani and Afghani Baloč), where the Helmand veers northwards. Thence the territory includes the whole of the west bank of the Helmand, Afghan Sistān, with an important centre at Čakansūr. To the north there are Baloč settlements speaking A stretching as far as Šindand (Sabzewār), where their number begins to decrease, trailing off at Herat, which itself has few Baloč. There are no permanent colonies of Baloč north of Herat.

(d) Sarhaddī is the name given to this subdialect by its speakers, who inhabit an area stretching from Dālbandīn in West Pakistan north-westwards approximately to Čahār Burjak on the Helmand, and thence to Zābol, including all of Iranian Sistān (and northwards in Iran to Marw) ; it extends west of Sistān to include the Neh district as far as Bal is spoken, which is at present approximately Nosratābād Sipi, northeast of Bam on the Bam-Zāhedān road, which also marks its approximate southern extent. A North-South line through N. Sipi marks its western boundary, where Bal meets Persian. North of Sistān on the Iranian side of the frontier there are only isolated Baloč settlements, but they exist as far north as Marw.

(e) Panjgūrī is a subdialect spoken in West Pakistan from Nāg (to the south-west of Kalāt) westwards along the Rāxšānī river as

far as the Iranian frontier, and northwards to the Hamun-e-Maškel, the territory farther to the north and northeast being largely uninhabited desert. To the south, the territory of P includes the Kolwā district from Awārān in the east to Hošāb in the west. Kolwā forms the southern boundary, more or less, while the northwest limit is just east of Kūhak on the Rāxšāni river. The Wāšāp and Hūr Āb districts to the north also lie in P territory.

The P subdialect is the most influenced by Indian languages ; it regularly drops final nasals (and nasalises the preceding vowel). To Indian influence is probably also to be ascribed the slightly aberrant speech of two villages, Isāi and Būnistān, in the east of the Panjgūr district. This consists principally in affixing *-o* to all past participles : *šūfo*, *āhto*, *gušto*, and also to other words such as *wafo* 'sir', *hormo* 'date', *dogo* 'other'; note also the odd word *ingī* 'now'. Many of these villagers appear to have come from Sind.

(a) Phonology

1. All dialects keep old *ū* unchanged.
2. All dialects : *-s*.
3. Past participles in *-ht-* over a wide area in the southeast (K, P, eastern parts of Č). The tendency to drop *h* increases to the north (including western parts of Č); and it is dropped entirely in A and S.
4. All dialects : *dista*.
5. Most dialects (S, Č, K, eastern parts of P) have *āurta*, while *arta* is used in A and the Kolwā parts of P.
6. All dialects : *kurta*.
7. Only in the southeast (K, P, Č) is *h* kept at all, and only in the extreme southeast (K, P) does uneymological *h* appear : K, P *hasp*, but Č *asp*. All dialects have *ask*. *h < x* in loanwords is kept only in K, P, and sometimes in Č.
8. Nearly all (K, P, Č, A) have *āč*, while *āčīš* appears in the southern part of S, gradually giving way to NP *ātiš* north of Sīstān.
9. *šwānag* is universal, except for one district in central P (Čitkān) which has *šubānag*.
10. Two types, a metathesised one *Jad-*, appearing as *Jaduk* (P, K, Č) and one with an assimilation of the second consonant, *Jaʃuk* (or *Jaʃ*) in S, A.
11. All dialects : *sinkur*.
12. All dialects : *ādenk*.
13. A variety of forms. The original type is kept in S, A, K *uškun-*, *uškita*, while assimilations can be seen in P *uškun-*, *uškuta*, and Č *uškin-*, *uškita*.
14. The usual development is *gu-*, but *gwa-* appears in the Kolwā part of P ; all dialects have *gurk*, however.

15. All dialects : *tunnag*.
 16. Both *nimišt* and *nibišt* are to be found all over the area; A has *niwišt* as well.
 17. All dialects : *aš*, *ša*, except P and south K *ač*, *ča*.

(b) *Morphology*

1. The genitive singular ends in *-e* everywhere except in A and S which preserve the older *-ay*; it is never weakened or dropped in these dialects.

2. All dialects : *gīt*, except south S *girt*.

3. *k-* is prefixed in all dialects to present-stem tenses; and some dialects (S, Č, A) in the north also prefix it to a verb in the apodosis of an irrealis construction : *aga man sāt būtenun ki ta gužnag-e, man zūt kātūn* 'If I had known that you were hungry, I should have come earlier'. Cf. Sokolov, *Trudy Instituta Yazykoznaniya*, VI, p. 87, §80.

4. The paradigms are :

	Singular			Plural		
	1	2	3	1	2	3
N	<i>man</i>	<i>ta</i>	<i>ā</i>	<i>ammā</i>	<i>šumā</i>	<i>āwān</i>
G	<i>minī, mni</i>	<i>tay, ti</i>	<i>āy</i>	<i>amme</i>	<i>šume</i>	<i>āwānī</i>
D.-Acc.	<i>minā, mnā</i>	<i>tarā, trā</i>	<i>āyrā</i>	<i>ammārā</i>	<i>šumārā</i>	<i>āwānā</i>
Obl.	<i>man</i>	<i>ta</i>	<i>āy</i>	<i>ammā</i>	<i>šumā</i>	<i>āwān</i>

Notes : 1st sing. *manī* in the south (P, K), for *minī*;
 and *manā* for *minā*;

P has also *maī, me* beside *mni*⁸.

2nd singular. The distribution of *tay* and *ti* is quite random. P has a N *to*, Kolwā *tao*; both make an Obl. *ta* (cf. §3b, 3).

3rd singular. The stem is *āy-* everywhere except in N, but S, A have a N. Sing. *āy* too; K has an Obl. *āyā*. All these dialects keep D.-Acc. *āyrā* apart from *ārā* (the latter referring only to inanimates).

3rd plural S, A, Č use *ā* throughout, S, A making a D.-Acc. *āwān*. P has a N *ān*, which also occurs sporadically in S and A. K makes its N *āyān*, and P, K use the stem *āy-* for the other cases : G *āyānī*, D.-Acc. *āyānrā*, Obl. *āyān*.

5. Č, S, A often have *edinā, ādinā*, while A has *ādā* as well as *odinā*. K, P have only *edā, odā*, and *ederrā, ādemā*, while the regular usage in Č, S, A is *šeškā, šaškā*.

⁸ On this formation cf. Morgenstierne, AO, 258.

6. K and P have a -y- epenthesis :

<i>nayun</i>	<i>nayan</i>
<i>naye</i>	<i>na yet</i>
<i>neyint</i>	<i>neyant</i>

While Č, S, A have a -w- epenthesis (except in 3rd singular):

<i>nawun</i>	<i>nawan</i>
<i>nawe</i>	<i>nawet</i>
<i>nayint</i>	<i>nawant</i>

7. (a) There is a -w- epenthesis everywhere except in P -y- :

K, Č, S, A <i>rawag</i>	P <i>rayag</i>		
<i>reĭn</i>	<i>rawan</i>	<i>raĭn</i>	<i>rayan</i>
<i>rawe</i>	<i>rawet</i>	<i>rae</i>	<i>raet</i>
<i>rawt.</i>	<i>rawant</i>	<i>rot</i>	<i>rayant</i>

K also has a 3rd singular *ro*, and A 1st plural *rawant* (cf. §10 below).

(b) All dialects :

<i>daĭn</i>	<i>dayan</i>
<i>dae</i>	<i>dayet</i>
<i>dant</i>	<i>dayant</i>

Stem *day-* ; A 1st plural *dayant*

(c) All dialects (except A and P) :

<i>bĭn</i>	<i>bayan</i>
<i>be</i>	<i>baet</i>
<i>bĭt</i>	<i>bayant</i>

Stems : singular *b-*, plural *bay-*.

A makes 1st singular *baĭn*, 2nd singular *baye*, from a stem *ba(y)-*.

P makes 1st plural *ban*, 2nd plural *bet*, 3rd plural *bant*, from a stem *b-*.

(d) All dialects from the stem *kāy-* :

<i>kāĭn</i>	<i>kāyan</i>
<i>kāe</i>	<i>kāet</i>
<i>kāet</i>	<i>kāyant</i>

P and K shorten the 3rd singular to *ket*.

8. P, K *nibišta kan*, Č *binmis*, S *nimišta kan*, A *biniwis*,

All dialects : *bwasp*.

P, K *bwar*, Č, S, A *bor*.

All dialects : *bošt*.

P, K *bikan*, Č, S, A *pikan*.

P, K *brind*, Č, S, A *mrind*.

9. K, P use only *-ag*, as does the southeast part of Č; all the rest use *-tin* only, or beside *-ag*, the latter used as a 'literary' form.

10. 1st singular *-in*; 1st plural *-an* in all dialects. Only A makes a 1st plural in *-ant* (<3rd plural).

(c) Syntax

Past transitive verbs tend to be actively construed, though cases of the old passive construction survive everywhere. The passives are most common in the South (K and P), while the active construction becomes more common in the North, to take over entirely in S and A, where the passive remains only in vestiges. Examples:

K (mostly passive) *āyān gūnīān zurt o šutant* 'they took the sacks and went'; *manī pādānā singān dard-iš kurt*, also *manī pādānā singān dard kurtant* 'the stones hurt my feet'; P (also mostly passive) *sawās manī pādān dard-iš kurt* 'the sandals hurt my feet'; *man gūnīānā zurt o šutun* 'I took the sacks and went'; Č (mostly active) *har če ki mā trā pa kurtinā guštan, ta kurte?* 'Everything we told you to do, did you do it?'; (but also at times passive) *āy mnā gušt-i ki man gužnag-un* 'he told me that he was hungry'; S (sometimes passive, often mixed) *singān mnī pādā jat* 'the stones hit my foot'; *e zahgān singien gis jor-iš kurt*, also *e zahgān singien gis jor kurtant* 'these boys built a stone house'; (active) *e mardum ā mardumā dīst* 'this man saw that man'; *āwān gūnī zurtant o šutant* 'they took the sack and went'; A (active everywhere) *man trā dīstun* 'I saw you'; *šumā mnā distet* 'did you see me?'

(d) Lexicon

- | | |
|--|---|
| 1. <i>sarag</i> | 10. K, Č <i>mungi</i> (<Brahui); |
| 2. <i>gis</i> | P, S, A <i>godir</i> |
| 3. <i>kujām</i> S, A <i>gujām</i> | 11. <i>zāhg, zāg</i> |
| 4. K, P <i>tahā</i> Č, S, A <i>tā</i> | 12. <i>kuros</i> ; <i>har, ar</i> |
| 5. K, P <i>handag</i> C, S, A <i>andag</i> | 13. <i>daryā</i> |
| 6. K, P, Č <i>kūjā</i> S, A <i>gūjā</i> | 14. <i>bāz jwān-int-i</i> S, A <i>-int-a</i> |
| 7. <i>biyāl kanag</i> ; <i>bā kanag</i> ; Č, | 15. <i>čerā</i> ; <i>gwarā</i> Č <i>haddā</i> K |
| K, P <i>digar, diga</i> S, A <i>diga,</i> | <i>kirrā</i> |
| <i>gida</i> | 16. <i>činkā</i> |
| 8. <i>āhin, āin</i> | 17. <i>maslt</i> |
| 9. K, P <i>makisk</i> S, Č <i>masisk</i> | 18. <i>gužnag</i> K <i>šudik</i> |
| A <i>makask, magask</i> | |

6. Sarawānī is the name given to the dialect spoken in Iran in the area south of Zāhedān, nearly as far as Rāzk north of the Gel river; it includes the territory west of Kūhak and follows, approximately, the Iran-Pakistan frontier southwest, where Espidān forms

a western boundary. The dialect is spoken southwards as far as Xās (Wāšt), and is the dialect used officially in Bal broadcasts from Radio Zāhedān. It possesses many of the features of a transitional, or mixed, dialect.

(a) *Phonology*

1. *ū* is commonly fronted to *ü* (more precisely /*ʊ*:/).
2. *-t* is usual.
3. Past participles in *-ht-*.
4. Usual: *dista*
5. (*y*)*āurta* (cf. below §6b, 3).
6. Usual: *kurta*
7. Unetym. *h-* is unknown; *asp*, *āsk* are the normal forms.
8. Both *ās* and *āčīš* are used.
9. *šubānag* is the normal word.
10. *jaduk*
11. *sinkur*.
12. *ādenk*.
13. *iškun-*, *iškuta*, which, while showing assimilation in the present, are kept apart from forms of *kanag*.
14. *gwa-* is kept everywhere; 'wolf' is *gwark*.
15. *tumag*.
16. *nibišta kan-* is the verbal expression.
17. *ča* (*ač*) everywhere.

(b) *Morphology*

1. The genitive singular everywhere in *-e*.
2. The 3rd singular is *girit*.
3. The *k-* prefix is unknown to this dialect, which prefixes (under the same conditions) *y-*, particularly to *āyag*, *ārag*, and *ilag* in both present and past-stem tenses, e.g.: *man yāyān*, *man yārān*, *man yilān* 'I come, bring, allow'; *sumā ča kīlā yāhtet* ? 'whence have you come?'; *man yārān-ī* 'I shall bring him'.

4. Paradigms as follows :

	<i>Singular</i>			<i>Plural</i>		
	1	2	3	1	2	3
N	<i>man</i>	<i>to</i>	<i>āy</i>	<i>mā</i>	<i>šumā</i>	<i>āyān</i>
G	<i>manī</i>	<i>taī</i>	<i>āy</i>	<i>me</i>	<i>šume</i>	<i>āyānī</i>
D.-Acc.	<i>manā</i>	<i>trā</i>	<i>āyrā</i>	<i>mārā</i>	<i>šumārā</i>	<i>āyānirā</i>
Obj.	<i>man</i>	<i>to</i>	<i>āy</i>	<i>mā</i>	<i>šumā</i>	<i>āyān</i>

Notes : 3rd singular often *ā* with intransitives ; 3rd person otherwise uses *āy-* throughout.

5. *edā, odā* only ; *edēmā, odēmā*.

6. -y- epenthesis throughout :

nayān

naye

nayint

nayin

nayet

nayant

7. (a) *rawag*

rawān

rawe

rot

rawin

rawet

rawant

(b) *dayag*

dayān

dē

dant

dayin

dayet

dayant

(c) *būlag* (stem *b-*)

bān

be

bit

bin

bit

bant

(d) *āyag* (stem *yāy-*)

yāyān

yāe

yet

yāin

yāet

yāyant

Note the shortenings in the 3rd singulars *rot*, *yet*.

8. Forms are : *biniwis*, *bwasp*, *bwar*, *bošt*, *bkan*, *bnind* (*mnind*).

9. While -*ag* forms are sometimes employed, the usual formation is in -*tin*.

10. 1st singular -*ān* ; 1st plural -*in*

(c) Syntax

The usual construction is passive : *man trā dist* 'I saw you' ; *singān manī pād laggit* 'the stones struck my foot' ; *man gūnīānā zurt o šutān* 'I took the sacks and went' (mixed construction).

(d) Lexicon

1. *sar*

2. *log*, *gis*

3. *kujām*

4. *man* . . . *tahā*, *tahā*

5. *hand-*

6. *kljā*

7. *bihāl kan-* ; *bahā zur-* ;
digar

8. *āhin*

9. *makisk*

10. *godir*

11. *čuk*, *zāhg*

12. *kros* ; *har*

13. *daryā*

14. *sakk šarr-int*, *bāz jwān-int*

15. *bonā* ; *gwarā*

16. *činkyās*, *činkar*

17. *masit*

18. *gužnag*

7. Keči dialects. These are spoken principally in the Keč valley of Pakistani Makrān, from Hirok westwards to Tump. It thus is the dialect of a number of very important historical towns, and includes, to the south, the villages from Gwarkop to Jamgwangān ; to the north, the villages along the river Giš as far as the Zamurān Band mountains. Ke tends to be archaic, though from the village of Baličāh westwards it begins to resemble Sar.

(a) *Phonology*

1. *ū* is preserved
2. *-t* everywhere
3. Past participle in *-tk-*
4. *dita*
5. *āurta*
6. *kuta*
7. Unetym. *h-* does not appear : *aps*, *āsk* are the forms heard
8. *ās*
9. *šipānk*
10. *dajuk*
11. *sikūn*
12. *ādenk*
13. *iškun-*, *iškuta*, kept apart from *kanag*
14. Old *gwa-* > *gu-* in most cases, but note *gwark* 'wolf'
15. *tunnag*, but occasionally *tunnik*
16. *nibišta kan-* is the usual expression
17. *ča* (*ač*) everywhere

(b) *Morphology*

1. Genitive singular in *-e*.
2. 3rd singular *gīt*.
3. *k-* is always prefixed to the presents, rarely to pasts.

4. Paradigms :

	<i>Singular</i>			<i>Plural</i>		
	1	2	3	1	2	3
N	<i>man</i>	<i>to</i>	<i>āy</i>	<i>mā</i>	<i>šumā</i>	<i>āyān</i>
G	<i>manī</i>	<i>taī</i>	<i>āyī</i>	<i>me</i>	<i>šume</i>	<i>āyānī</i>
D.-Acc.	<i>manā</i>	<i>trā</i>	<i>āyrā</i>	<i>mārā</i>	<i>šumārā</i>	<i>āyānrā</i>
Obl.	<i>man</i>	<i>to</i>	<i>āyā</i>	<i>mā</i>	<i>šumā</i>	<i>āyān(ā)</i>

Notes : the 3rd person stem is *āy-* throughout ; *ā* is used, however, for the N singular with intransitive verbs. This dialect and CD are the only ones to distinguish the N singular from the G singular.

5. *edā*, *odā* only ; but *e puštā*, *ā puštā* are commoner than *edemā*, *ādemā*.

6. *-h-* epenthesis throughout :

<i>nahun</i>	<i>nahan</i>
<i>nahe</i>	<i>nahet</i>
<i>nahūn(t)</i>	<i>nahant</i>

The 3rd singular often drops final *-t* ; in the west of the area towards Tump we have 1st singular *nahān*, 1st plural *nahūn* (cf. §6b, 10).

7. (a) *rawag* (stem *raw-*)
 - (b) *dayag* (stems *dī-/day-*)
- | | | | |
|--------------|----------------|-------------|--------------|
| <i>rawin</i> | <i>rawan</i> | <i>dāin</i> | <i>dian</i> |
| <i>rawe</i> | <i>rawe(t)</i> | <i>dīe</i> | <i>de(t)</i> |
| <i>rot</i> | <i>rawant</i> | <i>dant</i> | <i>diant</i> |

(c) <i>būag</i> (stem <i>b-</i>)		(d) <i>āyag</i> (stem <i>kā-</i>)	
<i>bīn</i>	<i>ban</i>	<i>kāin</i>	<i>kāhan</i>
<i>be</i>	<i>be(t)</i>	<i>kāe</i>	<i>kāe(t)</i>
<i>bīt</i>	<i>bant</i>	<i>ket</i>	<i>kāhant</i>

Notes : (a) Tump 2nd singular *re*, 1st plural *ren*, 2nd plural *ret*, 3rd plural *rent* ; (b) 1 plural (Tump) *din* ; (c) 1 plural (Tump) *bin* ; (d) 1st plural (Tump) *kāin* (cf. No. 10, below).

8. *nibišta kan*, *bwasp*, *bwar*, *bošt*, *bikan*, *bnind*.

9. The form is everywhere in *-ag*.

10. 1st singular *-in* ; 1st plural *-an* (central and east).

„ *-in* „ *-in* (Tump and west).

(c) Syntax

Past transitives are invariably construed passively : *e mardum ā mardumā jat* 'that man struck this man'; *āyā asp boštyā kutant* 'he put the horses on board (the ship)'; *to gūni zurtant* 'you took the sacks'; *ā šut*, also *āy šut* 'he went'; but only *āyā zurt* 'he took it'; *zi dard-iš kut pādān* 'yesterday (my) feet hurt'.

(d) Lexicon

- | | |
|--|--------------------------|
| 1. <i>sar</i> | 9. <i>makisk</i> |
| 2. <i>log</i> | 10. <i>gwabz</i> |
| 3. <i>kujam</i> | 11. <i>čuk</i> |
| 4. <i>man ... tahā ; tahā</i> | 12. <i>kuros ; har</i> |
| 5. <i>kandag</i> | 13. <i>daryā</i> |
| 6. <i>kūjā, ko</i> | 14. <i>sakk šarr-int</i> |
| 7. <i>bihāl kanag ; also rampošag</i> | 15. <i>čerā ; gwarā</i> |
| (<i><NP?</i>) ; <i>bahā kanag</i> | 16. <i>činkyās</i> |
| <i>digar</i> | 17. <i>masit</i> |
| 8. <i>āsin</i> | 18. <i>šodī(k)</i> |

8. Loṭūni dialects. These dialects are so named by their speakers, who inhabit a large area extending from Xāš (Wāšt) southwards as far as Čāmp, and including the Irānšahr district. Westwards it extends to Fānūč and Gīrān, as far as Bal is spoken, and gives way gradually to Baškardī.

Characteristic of these dialects is a prominent drawl, in which principally /o/ becomes /u/ and /e/ becomes /i̯e/.

This drawl is not noted in the transcription below.

(a) *Phonology*

1. *ū* remains
2. All forms in *-t*
3. Past participles in *-tk-*
4. *dīta*
5. *yārta, yāurta* (cf. below §8b, 3)
6. *kuta*
7. Unetym. *h-* occurs at times (cf. no. 13), but *asp, āsk* are the usual forms for these words
8. *ās*
9. *šubānag*
10. *daʃuk*
11. *sikūn*
12. *ādenk*
13. *haškun-, haškut* with unetym. *h-*
14. *gwa-* is usually kept, but note *gurk* 'wolf'
15. *tunig*
16. *niwišta* and *nibišta* both occur; also heard is *nibista*
17. *ča (ač)* everywhere

(b) *Morphology*

1. Genitive singular always in *-e*.
2. 3rd singular *girt*, but in the north *gīt*.
3. The *k-* prefix is unknown; in its place *y-* can be prefixed (and usually is) to all verbs with an initial vowel, on both past and present stems, e.g.: *man yāūn, man yārūn, man yilūn* 'I come, bring, allow' *man yātkagūn* 'I came', etc.

4. Paradigms :

	Singular			Plural		
	1	2	3	1	2	3
N	<i>man</i>	<i>tau</i>	<i>āy</i>	<i>mā</i>	<i>šumā</i>	<i>āyān</i>
G	<i>manī</i>	<i>te</i>	<i>āy</i>	<i>māi</i>	<i>šume</i>	<i>āyānī</i>
D.-Acc.	<i>manā</i>	<i>trā</i>	<i>āhyā</i>	<i>mārā</i>	<i>šumārā</i>	<i>āyānā</i>
Obl.	<i>man</i>	<i>ta</i>	<i>āyā</i>	<i>mā</i>	<i>šumā</i>	<i>āyān</i>

Notes : 3rd person stem *āy-*, except for 3rd singular D.-Acc. is unexpected (the existence of the expected forms was consistently denied); N singular *ā* also appears when subject of an intransitive verb, and *-ā* Obl. singular is often dropped. N plural also has *ān*, used as subject of intransitive verbs.

5. *edā(n), odā(n)*; *edemā, ādemā*.6. *-h-* epenthesis throughout :

nahūn
nahe
nahint

nahin
nahet
nahant

7.	(a) <i>rawag</i> (stem <i>raw-</i>)	(b) <i>dayag</i> (stem <i>day-</i>)
	<i>raūn</i> <i>rawin</i>	<i>dayūn</i> <i>dain</i>
	<i>rawe</i> <i>rawet</i>	<i>daye</i> <i>daet</i>
	<i>rot</i> <i>rawant</i>	<i>dant</i> <i>dayant</i>
	(c) <i>būag</i> (stem <i>b-</i>)	(d) <i>āyag</i> (stem <i>yāy-</i>)
	<i>būn</i> <i>bin</i>	<i>yāyūn</i> <i>yāyin</i>
	<i>be</i> <i>bet</i>	<i>yāye</i> <i>yāyet</i>
	<i>bīt</i> <i>bant</i>	<i>yet</i> <i>yāyant</i>

8. *binibis*, *bwap*s, *bwar*, *bošt*, *bikan*, *mnind*.

9. Formation in *-ag* only.

10. 1st singular *-ūn* ; 1st plural *-in*.

(c) Syntax

The passive construction is mostly retained: *har doken pādān sawās dard-iš kut* 'the sandals hurt both my feet'; *āyān manī brātā gwašt ki ingo byā* 'they told my brother to come here'; *man gūnān zurtant o raptūn* 'I took the sacks and went' (*rapt* < NP *raft*); and sometimes a mixed construction is used: *man gūnānā zurt o raptūn* (see above).

(8) Lexicon

- | | |
|---|--------------------------------|
| 1. <i>sar</i> | 9. <i>makisk</i> |
| 2. <i>log</i> | 10. <i>gwamz</i> |
| 3. <i>kušam</i> | 11. <i>čuk</i> |
| 4. <i>tahā</i> | 12. <i>kuros</i> ; <i>kar</i> |
| 5. <i>kandag</i> | 13. <i>daryā</i> |
| 6. <i>kū</i> , <i>ko</i> | 14. <i>sakk šarr-int</i> |
| 7. <i>šamošag</i> ; <i>bahā kanag</i> ;
<i>digar</i> | 15. <i>bunā</i> ; <i>gwarā</i> |
| 8. <i>āsin</i> | 16. <i>činkā</i> |
| | 17. <i>mašit</i> |
| | 18. <i>gužnag</i> |

9. Coastal Dialects. These dialects form the basis of the descriptions given by Mockler and Pierce, and possess a very large areal extent as well as an intensive literary cultivation. The name 'Rindi' by which this dialect is commonly known in most parts of Baluchistan testifies to its prestige as the reputed language of the ancient Rind heroes and their followers, who first penetrated into India from the West in the 16th century. The dialect is the most important one in classical poetry.

CD is spoken from Biyābān in Iran along the coast eastwards to Čāhbahār (the northern limit being approximately an east-west line through Nikšahr), including Qasrqand, and in Pakistan Mand, Dašt, and the coastal strip from Jiwani near the Iranian frontier eastwards to Gwādar and Karachi.

In some areas there is a strong drawl, of the same sort as that described under Loṭūni; this is mainly heard in the Qasrqand-Mand region. Final *-t* of the ending *-int* is sometimes dropped.

(a) Phonology

1. *ū* > *i* everywhere, except in very late borrowings. This *i* is fronted and kept apart from *e*
2. All forms in *-t*
3. Past participles in *-tk-*
4. *ḍita*
5. *āurta*
6. *kuta*
7. Unetym. *h-* is unknown; *asp*, *āsk* are the usual forms.
8. *ās*
9. *šipānk*
10. *dajuk*
11. *sikūn*
12. *āden(k)*
13. *iškun-*, *iškut*
14. *gwa-* is preserved everywhere, except in one small area, the Kolānč in Pakistan (where one hears *gušt* 'said', *gurk* 'wolf', and even *gust* 'passed': the last is unique to this area); *gwark* 'wolf'
15. *tunnig*, *tunnik*
16. *nibišta kanag*
17. *ča*, (*ač*) everywhere

(b) Morphology

1. The genitive singular usually ends in *-e*, which is felt to be the 'correct' form. Very noticeably, however, it tends to be reduced to *-ə* or nothing in normal speech, as well as in poetry recitations.

2. 3rd singular *gīt*, sometimes *get*.

3. The *k-* prefix is universal for verbs with an initial vowel in present-stem tenses, but rare in other tenses.

4. Paradigms:

	Singular			Plural		
	1	2	3	1	2	3
N	<i>man</i>	<i>tau</i>	<i>ā</i>	<i>mā</i>	<i>šumā</i>	<i>āhār</i>
G	<i>manī</i>	<i>taī</i>	<i>āyī</i>	<i>māī</i>	<i>šumāī</i>	<i>āhānī</i>
D.-Acc.	<i>manā</i>	<i>trā</i>	<i>āyrā</i>	<i>mārā</i>	<i>šumārā</i>	<i>āhānrā</i>
Obl.	<i>man</i>	<i>ta</i>	<i>āyā</i>	<i>mā</i>	<i>šumā</i>	<i>āhān</i>

Notes: 3rd person: N singular *ā*, but *āy-* is used for the other cases; the plural is made from *ā-*, with *-h-* epenthesis.

5. *eḏā, odā* ; *edemā, ādemā*.

6. -*h*- epenthesis throughout :

<i>na^hān</i>	<i>na^hun</i>
<i>na^he</i>	<i>na^het</i>
<i>na^hin(t)</i>	<i>na^hant</i>

7. (a) stems *raw-*, *ray-* (note lack of shortening in 3rd singular)

<i>rawān</i>	<i>ra^yin</i>	(b) stem <i>day-</i>	
<i>rawe</i>	<i>ra^yet</i>	<i>dayān</i>	<i>dain</i>
<i>rawt</i>	<i>rawant</i>	<i>dae</i>	<i>daet</i>
		<i>dant</i>	<i>dayant</i>

(c) stem *b-*, *bay-*

<i>bān</i>	<i>bain</i>	(d) stem <i>kāy-</i>	
<i>bāe</i>	<i>baet</i>	<i>kāyān</i>	<i>kāin</i>
<i>bīt</i>	<i>bant, bayant</i>	<i>kāe</i>	<i>kāet</i>
		<i>kāet</i>	<i>kāyant</i>

(again no shortening
in 3rd singular)

8. *nibišta bikan, bwaps, bwar, bošt, bikan, bnind*

9. Form only in -*ag*.

10. 1st singular -*ān* ; 1st plural -*in*,

(c) Syntax

The past transitive verb is always construed passively : *man gūnt zurtant o šutān* 'I took the sacks and went'; *e mardum ā mardumā jat* 'that man struck this man'; *zi mant brātān gwašt-iš ki...* 'yesterday my brothers said...'

(d) Lexicon

- | | |
|--|---|
| 1. <i>sarag</i> | 9. <i>makišk</i> |
| 2. <i>log</i> | 10. <i>gwamz</i> |
| 3. <i>kujam, kutān</i> (the latter at the extreme east and west of the area) | 11. <i>čuk</i> |
| 4. <i>man</i> ; <i>min</i> (Kolānč) ; <i>tokā</i> | 12. <i>kuros</i> ; <i>har</i> (!) |
| 5. <i>kandag</i> | 13. <i>zerā</i> (a poetic word in other dialects) |
| 6. <i>ko</i> usually ; sometimes <i>kūjā</i> | 14. <i>sakk šarr-int</i> |
| 7. <i>šamošag, ramošag</i> ; <i>bahā kanag</i> ; <i>digar</i> | 15. <i>čerā</i> ; <i>gwarā</i> |
| 8. <i>āšm</i> | 16. <i>činkar</i> |
| | 17. <i>majat, masit</i> |
| | 18. <i>šūdi</i> |

CONSPECTUS

It would be misleading to imply that the preceding categories of dialect differences are inflexible ; in fact, words and forms constantly penetrate from one dialect into another ; in particular CD forms can be heard, as well as seen, everywhere, for they are often adopted in written Bal.

Of the other groups, Sar, Ke, and L show many of the features of 'transition' dialects—between R and CD—in agreement with the geographic picture.

The most archaic dialects are the EHD and CD, a state of affairs not entirely unexpected when one notes their position at the edges of Bal territory as a whole. The most evolved dialects are those near the centre, i.e. the R group, and of these, the most evolved are its central members, S, A, and Č. The whole dialectical picture might thus be characterised :

Oldest : EHB, CD.

Transitional : Sar, Ke, L.

Youngest : R.

This scheme is open to the objection that the 'transitional' group displays a rather ad hoc character, but the probable history of the migrations makes some such grouping much the most likely.

It seems now fairly certain that the Baloč have migrated from the south-eastern shores of the Caspian Sea, in late Sasanian times or shortly thereafter, and travelled first to Sistān, and thence across what is now Pakistan to reach Sind finally in the early 16th century, and the plains of India (East Panjab) in the next century. The presence of large numbers of Indian loanwords in all Bal dialects makes it certain that if any Baloč remained in SE Iran during the original migrations, they have been completely submerged in a later, westwards migration from India into Iran. A small group became isolated in the Sulaiman mountains in Upper Sind, and the rest probably spread westwards along the Makrān coast. Thence they probably fanned out northwards into Panjgūr, Khārān, Čagai and Afghanistan, with some groups spreading out westwards into Sistān, and northwards on both sides of the frontier to reach Herāt in Afghanistan and Marw in Turkmenistan. This much the linguistic evidence alone makes likely. It is to be hoped that evidence from other fields will eventually be found as well.

EXAMPLES OF TEXTS IN VARIOUS DIALECTS

I

Hastat se be-wuqūf. E se šutant, yak daryāe kurrā ništant. Yakeā towār ko, agar e daryārā āč bilaggit, guḏā ešī tahāen māhi kuḡango bireyant ? Dūhmiā towār kurt, to mānā ganoki joḡ ma-kan ! E wa sakkien āsānen gapī-in : drūhāen māhi e drače sarā lek bikapant. Semī, ke ča āyān kammen dūr ništogat, āyān odā handit, o gušt : šumā har do mazānen ahmak-et ! Āsānen čie : olak o gok o pas-ant, ke drače sarā lek bikapant ?

II

Hasta^t ya ballūke. Ballūkā hasta^t yak buze. Sohbe sarā buz dušt-o, šir kutant degā, o buze rāh diegā, buz-i zurt o ḡanna dar ātk. Pišie čārit ke ballūk šo, piši ā šut-o, dege dāp pāk kut-o širān tlikkit.

Ballūk e pase rāh diegā, ki ātk, dīt-i ki deg hušk-int. E demā o ā demā čārit-i, čārit ki kas ni-ātk, loge dāp band-int, gušt-i : hič na-bi, pišiā wārtagant. Pišiārā just ko ki, to širān wārta ? Gušt-i, Na, man sahi nahun, ballo ; Gušt-i : āp jindā¹ wārtagant. Laṭṭe gipt-i o pišiārā jat-i. Pišie liṭṭik sist. Pišie liṭṭik sist, piši bū be-dum.

Pišie brāte nemagā kullā-i ātk ke, byā ke manī sūr-int. Piši ā čārit ke, čo e hāle tahā, e hāle, wati brāte-nemagā kuḡā šut kanin ? Piši ā šut-o ballūkā arz ko ki, manī liṭṭikā bide, ki man brāte sūrā rain.

Ballūkā gušt-i ke, to manī širān badilā byār, hančo ki trā liṭṭik čon² rasit. Pišiā go, širāni jā kuḡā, čon byārin-i ? Gušt-i, buro, buzā bguš. Piši šut pa buzā, ki buzū, buzū, šir de, širān dain balliā, balli manā dum dant, dumbā pa dumbā bandin, lāle sūrā rain.

Buzā gušt ki, to manā kāh dāt, to buro, tālā byār, manā bide-i. Piši šut pa kahūrā, ki kahūr, kahūr, tāl de, tālā dain buzūā, buzā manā šir dant, šir man dain balliā, balli manā dum dant, dumbā pa dumbā bandin, lāle sūrā rain.

Kahūrā gušt ki, to manā kudo dāt ; gušt-i, kudo ča kuḡā byārin-i ? Gušt-i, ča kapotā. Piši šut pa kapotā, ki kapot, kapot, kudo de, kudoān dain kahūrā, kahūr manā tāl dant, tālā dain buzūā, buzū ... lāle sūrā rain.

¹ āp jindā 'you yourself' (<Si.).

² Translated as *jon <jwān, although in this dialect jwān means 'young' only, cf. p. 23, §7d, 14; the speaker may have made a slip and adopted the common Rāxšāni usage, as he heard Rāxšāni every day and wrote broadcasts in it.

Kapotā gušt ki, to manā dān dāt ! Šut pa ɖagārā, ki ɖagār, ɖagār, dān de, dānān dain kapotā, kapot manā kudo dant, kudoān dain kahūrā . . . lāle sūrā rain.

ɖagārā gušt, to manā āp de ! Šut pa joā, ki jo, jo, āp de, āpān dain ɖagārā, ɖagār manā dān dant, dānān dain kapotā . . . lāle sūrā rain.

Joā gušt, to manā kār kan ! Šut pa kanāt, ki kanāt, kanāt, joe kār kan, jo āp dant, āpān dain ɖagārā . . . lāle sūrā rain.

Kanāt šut, joe kār ko, joā āp ātk, āp šutant ɖagārā, ɖagārā dān kut, dān dātant kapotā, kapot šut, kahūre sarā kudo šarr ko, kahūre sarā kudo ki šarr bū, kahūrā tāl dāt, tāl buzā wārtant, buzā šir ko, pišīā šir duštant o burtant, ballūkārā dātant ; ballūkā gušt, šarr-int, o širān āurtagant : nūn, tai dum taig-int. Pišīā dum pa dumbā bast, o jāhejat¹ ki rain, brāte sūrā.

Rāhe nemagā dīt-i lahten piši, ki pedag-atant. Pišīā gušt : šumā kujā būtaget ? Me brāte sūrā būtaget ? Pišīān gušt ki, mā tai brāte metagā būtagan, bale ča tai brāte sūre wanagā do sāl gwasta ; tai brātā būta čukke. Mā āyi mubārakiā šutagan.

Pišīā gušt, hao. Hair, pišīā gušt, šumā burawet, ki mā rawan wati brāte metagā. Piši šut brāte metagā, tāt ki brāte čukki gwānzagā-int, o āyi tāpok² gwānzage čerā er-at. Pišīā wašwašā, wašwašā, šut-o, tāpokānā čaṭṭit-o barotān o marzān bāt-o wāpas³ ātk.

Mārā dāt-i zarre, zarr mā gon herre, hērr mā bū Gwādarā, mā laḍḍit māhig, mā ātkan rāhe nemagā, pohliā gwast na kut, šetirt o kapt, murt.

III

Ke dahak būtan, Koda jān Mohammed āhta edā 'me halkā, edā jāgahā. Mani jāgdāl ač Belawā āhta ham'dā, mani jāgahā. Koda jān go' ki, to wati jāgdālārā bguš ki naryānā maṭ kan', bzū', wati naryānā bide.

Man jāgdālārā gwašt ki, Koda jān amme afsar-int, čō' gwašagā-int. Āy go', man bil kull maṭ na-kanin. Man sad rūpi zar zurt, āhtun hamedā, Koda jān Mohammediyā. Hamā hasp o jāgdāle go' man āht, ki age gon to Koda jān maṭ bikant, e sad rūpi man lian'gā sūt dein.

Jāgdālā go', hančo-i zūrit; han, bale maṭ na-kanin. Koda jān bū' go' man zahr pame habare sarā ke, to wati jāgdāle haspā manā na-gire, na-dae. Šut, mani jwānānā zemane dā'. Sad mān dān zyāt-i gi' mnā.

¹ <jāhe-jaṇag 'to set out immediately' (cf. also LSI, X, 370-72).

² <tāp- 'heat'.

³ <Hi.; increasingly used for Bal padā.

Man šutun odā Koda jānā, ki drūāhen jwān dānān man gon būtagan, zemane-dāok man būtagun. To maniān¹ parčyā zyāti bir ku', sad mān dān? Gušit, kalam šuta. Man bāz minnat ko', bale gušit, kalam šuta. Man go', guđa tai kalamār digar bādšāhi byār-i, zānīn; mani kār-i neyint. Man čam'dā suwār bū', šutun Wāzīr Azumegā.²

Padā Wāzīr Azumā mnā hukm dā'. Man edā āhtun, manzūr-i na ko'. Beh na ku, e habar čam'dā man suwār bū', šutun Nāwab Bayānē, Panjgūr. Nāwab Baryāne o Wāzīr Azum Panjgūrā-itant. Ammā čil mardum dahake wastā šutan.

Wāzīr Azumā, Bayānā mnā Koda jān Mohammedā rūbarū ku'. Mani sad manān dān giptant, Wāzīr Azumā mnā dātant. Hamodā mnā git, dātant. Man 'ti dānānā git, čamodān hukm-un git, zurt, o padā āhtun wati jāgahā.

IV

Quissā-e Laile o Majnūn

1. Laile bit digar mulke o Majnūn bit digar mulke. Kāet yak p^hakīre Lailehe mulkā, o gindit Lailehārā. Subhān-allah e Lailehe rang šarriyā, e p^hakīr besār bit. Pinđān rawānā, e mulkā o par ā mulkā rawt, o rasit Majnūe mulkā. Pinđān rawān bit, bāzārā o šahrā rawt, o rasit hamodā ki Majnū-in. Gindit Majnūwārā, p^hakīr ganok bit. Subhān-allah³ e šaxse sūrat šarriyā, o gušit Majnūwārā, Ho warnā! Tai jīhawā man gindān min Lailehe mulkā, o Laile yak šaxse čardah sāl-in, kāzie čuk-in, o kitāb o kurān-wān-in, o ročag, namāz, dīn musulmānī kant. Sad do sad maktabe wānīt gwar Lailehe pitā.

2. Majnū ki iškunt p^hakīr habrān, Majnū ganok bit. Gušit gon wati mātā o pitā, man rawān, yak mulke hastin, kitāb o kurān wānant. Man hamodā rawān, ki yak sad do sad maktabe wānīt. Man hamā mulkeā rawān, ki manā dost bit.

3. Mātā o pitā gušt Majnūwārā, Tau ā mulkā ma-ro, bnind hamedā! Agar tau lože, mā māriyā par tilā bandin, mā par tilā bandin, trā-i dain.

4. Majnūwā gušt, Agar pa sabz-ya'qūt o zummurud bebandet, man na-nindān. Gret-i, wārag na-wārt, mātā o pitā dīt Majnū mirīt.

5. Yak roče Majnūwā zurt yak kačkole o rawt, p^hakīr o bazkār bit, o rawt o rasit min hamā mulkā ki Laileh-in. Šut majatā dan,

¹ A form peculiar to this region.

² Adj. in -eg: 'to W. A.'s (house)'.

1. The name Majnūn is written Maxnūn throughout (except in the title).

besār: beside it appears in this MS nesār and nasār. All three are used in speech.

sad do sad baččak-ant ki wānant. Baččakān just kut, Phakir, tau aš ko kae? O gušt-i, man dir kāyān. Man loṭān, ki hamedā binindān.

6. O kāzi ātk, kāziyārā salām kut, o gušt Majnūwā ki, Sāhib ! Man hamedā nindān gwar to, kurān wānān. Kāziyā gušt, Šarr-in, garib ! Binind !

7. Ništ o want-i kurān dan subhān-allah e čušie goṭe towār o alpāsān, ki čunčon nukta-činān, o zabān proštāg, o zer o zābarān par yak nukte wānit, ki kāzi herān bit.

8. E Majnūwāe kurān wānagā kāzi be-hisāb āšik bit. Kāzi gušt, Majnū, šarr-in ki man Lailehā byārān, dan Laile beiškunt Majnūe towārān o āwāzān, o hančo kurān bwānit.

9. Laileh-i āwurt min pardage, hamā puštā kut, o Majnū min pardagie puštā, o Majnū wānit kurānā.

10. Lailehā iškutant-i, towār o alpāsān, o Laile besār bit. Kurān na-wānit, goš dārit. Har wahde ki Laile wānit, Majnū ham goš dārit.

11. Laile yak roče kārč zirit, o tagirdā dirit, kammuk čārit par Majnūwā: subhān-allah, e Majnūe rang šarriyā, Laile ganok bit. E dohmi roča tagirdā geštar burrit. Kurān na-wānant. Laile čārit Majnūwārā, o Majnū čārit Lailehārā.

12. O baččakān dit, gušt-iš gon kāziā. Yak roče kāziā jat Majnūwārā, ki tau kurānā gallat wāne ! Lailahā gušt, gallat na-wānit. Tau par manigī jane ! Lailahā gušt, garibe šaxsārā ma-jañ ! E šaxs layike janagā na-in.

13. Kāziā dit ki Laile ganok-in par Majnūwā, o Majnū-i burt, par digar jāgāhe kut.

14. O Lailehār just kut kāziā ki, man tai pit-ān, o man trā šarriyā gušān, tau bigir wati nākozātkā, o trizātkā, o mulkārā digar mardum par tai giragā kāyant.

15. Lailehā gušt gon mātā o pitā, agar manī jod bit Majnū, agar na-bit.

16. Kāziā Laile laḍdit o jamāz kut, o burt-i par digar mulkeyā, agar edā bibit, Laile ganok bit.

17. Sahi bit Majnū, šut Lailehe randā. Dir šut, o Laile jamāzāni huštirā o deme hamingūr-in o čārit, ki binā Laile byāit, o man-i bigindān.

18. Čārit dan Majnū pedag-in, o kait. Lailehā dit agar Majnū byāit, ačha, manī pit-i jant.

15. Jod : cf. Dames, Textbook s.v. Jodh 'man, warrior'; <Si. Jodho. The commonest Bal meaning is now 'husband'.

16. Jamāz <NP 'swift (camel)'.

18. ačha <Hi.

19. Dast drāj kut ki hamodā bošt ! Majnūwā ham dast drāj kut, man sarpad bitān, o Majnū oštāt.

20. Čize māh o sāl gust, yak roče ātk yak dārburre, dīt-i ki yak dāre lik-in, o dračk o kāh rustag. E dārburrā jat yak tapare, hame dārā retk hon, o dārburrā dīt, e dāre na-in, e mardume.

21. Dārburrā min dilā zānt ki e Majnū-in. Dārburre šut o gušt-i Lailehārā, man dītag Majnū fulān jāgahā, min mujā, hamodā ki mazār-ant. Majnū oštātāg, o kāh o dračk rustagant par sarā.

22. O Lailehā zānt ki hamā roče ki man dast drāj kutag Majnūwe nemagā, oštātāg-i. O Laile šut tačānā, rapt o dast jat dračkārā.

23. Majnūwā towār kut, e dračkārā ma-sind ki išt ; ča tau hame dračk šarrtir-in. Parčā šapā pull kant, o manī wašbo-in, o ročā manī sāig-in.

24. O Lailehā ki iškut Majnū towār, gušt-i wāi ! O Laile murt.

25. Majnūwā dīt ki Laile murt. Majnū dil trak bīt, o hamodā murt.

26. Burt o jāh-o-darp-iš kutant. O rozgāre sūrnūr damīt, o dūgniyā pedag bibīt, Laile o Majnū pegambār blojīt min wati diwānā, o Majnūwārā nikāh dāt gon Lailehā.

27. Parčā ki digar zināh-o-gunah-o na-kutag-iš, o pāk dāman bitant o Lailehe gon Majnūwā yak čam dostdāri bitag.

(Tamām šud)

V

Manī Ghaṛi

Sakk manā janjāl kant, har waxt hame šūmen ghaṛi :

Gāe oštī, gāe tarri, sūčenā gon sakk aṛi ;

Čābie gwanđ o kisān-int, tāb o peč hičbār na wari.

Hinčkā zor-i dae, dastān bičār čonā lūṛi !

Kas pa ešā wati mālā o zarrā xarč ma-kant,

Čo ki dastā pruštāgenā, roče haft randā kuṛi.

Mušt o moš-i 'gar kane, čo ki ādenkā tapīt,

Namb o nāsā hančo gipta, ča wati zangā šarīt.

20. lik for mik ; cf. BSOAS, loc. cit., 96, note 7. *retk* is emended from MS *gušr*. [Note by I. Gershevitch : *gušt* is perhaps correct ('this trunk emitted blood') and of considerable interest, since it belongs to Oss. *uadzun* 'to let go', Sogd. *w'c-/wyt-*, Parth. *'trwht* (cf. Henning, BSOAS XII, 1948, 605 n. 5). Evidently OIr. *vač-* 'mittere' had like *vač-* 'to speak' a transitive pres. stem *vačya-* (<**vačya-*) becoming *gwaš-* in Bal., so that the secondary past stem *gušt* could be used for both 'speaking' and 'emitting'.]

23. One expects *ki-t išt*, but *-t* is omissible because the logical subject of *išt* is identical with the subject of *ma-sind*. Majnun takes Laila for the woodcutter. Against *aš*, common in this MS, the present passage has *ča*.

VI

Bālāč

Dodā tai konḍi kafay	Er mālay o daste mošay
Munḍ mār farmoš na-biθ	Dard-ān mān Bālāče dilā.
Bačān man gindān be-piθā	Wavā kafān roše sarā
	Dard-ān mān Bālāče dilā.
Borānā gindān langārān	Āhizagān roše sarā
	Dard-ān mān Bālāče dilā.
Ĵwāen janān mungāraw-ān	Hal biθ ḍil-iš mallage
Hal biθ momiā rašiθ	Mān peṛahānān handā na-kant ;
	Dard-ān mān Bālāče dilā.
Man gon badān čon kanān	Dodāe jauren dužmanān ?
Man gon badān hančo kanān :	Medān gon maččiān kuθa,
Buz gon kahiren ḍangarān,	Banz gon kafote wallarān,
Garm gon tanakken čillarān,	Man gon badān hančo kanān !
Dodāe jauren dužmanān	Mordānage mardān kušān !

VII

Ḍonk o rotink

(a) Afghāni

Yak wahde, ḍonk o rotink-atant. Ḍonk gušt-i, ārūsie ki astint yak jāe, ango brawan ! Rotink gušt, bāz ĵwān-int-i. Āwān šutant, rasitant be ārūsia, bāz nān o gošt wartant, watrā ser kurtant. Šodinā padā watiĵāgā ki ātant, rāe tahā ĵwakke b-āwāni demā dar āt. Ḍonkā gušt, ta bĵup ! Rotinkā gušt, Na dādā, ta bĵup ! Ḍonk ki ĵuppit, kapt āpe tā, āp büt. Rotink andit, andit, trakkīt.

(b) Sarawāni

Yak wahde ḍonke o rote-atant. Ḍonkā gwašt, byā, brawin yak jāe, ārūsie hast. Rot gwašt-i, sakk šarr-int-i. Āyān šutant, ḍonk demā o rot padā. Rasitant arūsia, bāz nān o gošt wart-iš. Čamodā padā ki watiĵāgā yāhtant, be rā yak ĵoe ešāni demā dar büt. Ḍonkā gwašt-i, to kup kan ! Rot gwašt, to kup kan ! Ḍonkā kup kurta, āpe tahā kapt, āp büt. Rot handit, handit, trakkīt.

(c) Loṭūni (the drawl mentioned in §8 is noted here) :

Yak waxte yak ḍonke o ruotē-atant. Ḍonk gwašt-i, byā, brawin yak jāe, man haškut ārūsie hast. Ruot gwašt-i, šarr-int. Āyān raptant, be ārūsia raptant, rasitant. Bāz nān o guošt wart-iš, sier bütant. Čuodān padā watiĵāgā ke yātkagant, ešāni rāhe demā yak ĵoe büt. Ḍonk gwašt-i, tauĵup bikan ! Ruot gwašt-i, tauĵup bikan ! Ḍonkā ĵup kuta, āpe tahā kapt-i, āp büt. Ruot kandit, kandit, trakkīt.

VIII

Manā Šahadāde čegerdā čo, sočag ham brāzi,
 To ki meherān wati pāmman bekane Mahnazī.
 Čo Hudā bāz-in, pa bani-adame mark-o-zinda,
 Hast kasse ki dile proštagen bandān sāzīt ?
 Ro-lahi gon tai hontahren anārkān šahmit,
 Bām kant, gon tai rakkāni gulābān gwāzīt.
 Tai abrešumi malgore samini sāhig
 Mani tab dāzagen zerdārā kadin ambāzi ?
 Šarr-dārā-e, O nasibe mani perozen sabz
 Bāz kurta, man jihānā, to manā šohāzi.
 Bet qadi goragen kullāni tahā ham, O Šād,
 Pant-o-sojān ki masitāni tahā dant wāzi.

IX

Demā Qadam !

Qadam qadam rawān bibet	Dilīr o pahlawān bibet,
Pa šān-e māhare watan	Fedā gon jism o jān bibet,
Pa nām o nang o ābrū	Sarān wati dayān bibet !
γulāmīā ča dar kapet	
Qadam qadam rawān bibet !	
'Gar asemān šume sarā	Pur šuta, pur yazab bibīt,
Gurand o aur o barq o bād	Tahār o tira šap bibīt,
Zamīn bibīt čo āčišā,	Zamāna be-adab bibīt,
Wale šumā pa minzilā	
Qadam qadam rawān bibet !	
Bibīt agar šume sarā	γazab γazab, sitam sitam,
Gon teg-e zalm o zālemi	Bibant sar šume qalam,
Rawet šumā čo be-xatar	Padā šumā ma-bant qadam !
Gon xāk o xon tarbatar	
Qadam qadam rawān bibet !	
Tupange tīr o tūp o bam	Šume sarā pa gwaragā
Dil o jigar bibant do-kap	Nezar ma-bīt pa čāragā
Rawān bibant joe xon	Falak bikant nedāragā
Behešte aur o māīā	
Qadam qadam rawān bibet !	
E zindagi γulamīe	Pa mūminān harām harām
Nišān nayint e mūmine,	Bibīt kāfirīe γulām,
Xabr na gušta ač watā	Nasir gušta ač kalām ;
Pa mūmināni minzilā	
Qadam qadam rawan bibet !	

TRANSLATIONS

I

There were three fools. They went and sat on the bank of a river. One shouted, if this river catches fire, where will the fish in it go ? The second shouted, don't make me a stupid question ! This is a very easy affair : the fish will all climb up this tree. The third, who was sitting a little way from them, laughed at them there, and said : you two are great idiots ! It is an easy thing : are they beasts of burden or cows or small cattle, that they climb up trees ?

II

There was an old woman. The old woman had a goat. In the morning she milked the goat and put the milk in a pail, and to show the goat the road, took the goat and came outside. A cat saw that the old woman went away, so the cat went, opened the pail cover and lapped up the milk.

When the old woman came back (from) showing the animal the road, she saw that the pail is dry. She looked to this side and that, saw that nobody came, the house door is closed, and she said : It will be nothing else (but that) the cat drank it. She asked the cat, did you drink the milk ? The cat said, No, I don't know, grandma ; it said, you drank it yourself. (The woman) seized a stick and struck the cat. She broke off its tail. (When) the cat's tail was broken off, the cat became tailless.

From the cat's brother's village (a message) came that, Come ! It is my wedding. The cat saw that in this condition, like this, how can I go to my brother ? The cat went and begged the old woman : give me my tail, so that I (can) go to my brother's wedding.

The old woman said, you give me back my milk, so that your tail will come right to you. The cat said, where is the milk, how can I bring it back ? (The woman) said, go tell the goat. The cat went to the goat, (and said) goat, goat, give me milk ; the milk I will give to the old woman, the old woman will give me my tail, I will tie tail to tail, and go to my brother's wedding.

The goat said, you give me fodder (lit. grass) ! Go, bring some leaves of the kahūr-tree [*prusopis spicigera*], give them me. The cat went to the kahūr tree, (and said) kahūr, kahūr, give me some leaves, the leaves I will give to the goat, the goat will give me milk,

the milk I will give the old woman, the old woman will give me my tail, I will tie tail to tail, and go to my brother's wedding.

The kahūr-tree said, you give me a nest ; the cat said, from where will I bring a nest ? It said, from the pigeon. The cat went to the pigeon, (and said) pigeon, pigeon, give me a nest, the nests I will give to the kahūr-tree, the kahūr-tree will give me leaves, the leaves I will give to the goat, the goat . . . I will go to my brother's wedding.

The pigeon said, you give me some grain ! He went to the ground, (and said) ground, ground, give me grain, grain I will give to the pigeon, the pigeon will give me a nest, the nests I will give to the kahūr-tree . . . go to my brother's wedding.

The ground said, you give me water ! He went to the stream, (and said) stream, stream, give me water, water I will give to the ground, the ground will give me grain, the grain I will give to the pigeon . . . go to my brother's wedding.

The stream said, you put me into action ! He went to the canal, (and said) canal, canal, put the stream into action, the stream will give me water, water I will give to the ground . . . go to my brother's wedding.

The canal went and put the stream into action ; water came into the stream, water went to the ground, the ground made some grain, he gave the grain to the pigeon, the pigeon went, up in the kahūr-tree it built a nest ; when the nest up in the kahūr-tree was ready, the kahūr-tree gave some leaves, the goat ate the leaves, the goat made milk, the cat milked the goat, carried it, and gave it to the old woman. The old woman said, Good, you have brought the milk ! Now your tail is yours. The cat tied tail to tail, and (said), I will set out instantly for my brother's wedding.

Along the road he saw several cats, which were before him. The cat said, Where have you been ? Have you been to my brother's wedding ? The cats said, we have been to your brother's village, but two years have passed since your brother's wedding ceremony ; your brother has a child. We went to congratulate him.

The cat said, Well now ! Fair enough, the cat said, you go on (your way) and I will go to my brother's village. The cat went to his brother's village, at the time when his brother's child is in his cradle, and his baby-food was under the cradle. The cat went softly, and licked up the baby-food, and stroked his whiskers, and went away.

He gave us a 4-anna piece, we (took) the 4-anna piece with a camel, (with the) camel we were in Gwādar, we loaded fish, we came back along the road, (the camel) couldn't cross a bridge, slipped and fell, and died.

III

When we met, Koda Jān Mohamed came here to this village, this place. My Jaṭ came here from Bela, to my place. Koda Jān Mohamed said, you tell your Jaṭ, so that he will race stallions ; come along, let's have your stallion!

I told my Jaṭ, Koda Jān Mohamed is our officer, and he says so-and-so. He said, I will absolutely not race horses. I took 100 rupees, and came here to Koda Jān Mohamed. That horse and the Jaṭ came with me ; (I said to him) that if Koda Jān Mohamed races with you, I will even give a bonus of 100 rupees.

The Jaṭ said, let him take it, yes, but I will not race. Koda Jān Mohamed was angry with me because of this, (and said) you don't take your Jaṭ's horse, you don't give it to me. He went, and gave (as tax) my grain stores. A hundred maunds of grain in excess he took from me.

I went there to Koda Jān Mohamed, (and said), I have been with all my grain stores ; I have paid my taxes. Why have you levied an excess on me, 100 maunds of grain ? He says, my pen has written it. I begged him, but he says, my pen has written it. So I said, then for your pen bring another authority ; I know (the truth) ; it's not my affair. I mounted my horse from there and went to Wazīr Azum.

Afterwards Wazīr Azum gave me an order. I came here, but he would not recognise it. Better he did not do, for this reason I mounted and went to Nawāb Baryāne in Panjgūr. Nawāb Baryāne and Wazīr Azum were in Panjgūr. We forty men went there to meet them.

Wazīr Azum put me face to face with Koda Jān Mohamed. He took my 100 maunds of grain, and Wazīr Azum gave them to me. There he took them, and gave them. I took my grain, got my order from there, took it, and came back to my own place.

IV

The Story of Laila and Majnun.

1. Laila was in one country and Majnun was in another. There comes a faqir to Laila's country, and he sees Laila. In amazement at such beauty of Laila, the faqir was stupified. In going about begging, he goes to this country and that, and arrived in Majnun's country. He went begging, goes to the city and the bazaar, and arrived at that place where Majnun is. (When) he sees Majnun, the faqir went mad. In amazement at the beauty of this person's form, he says to Majnin, O youth ! I see handsomeness (like) yours in

Laila's country, (where) Laila is a person of fourteen years, the qadi's child, (who) is a reader of the book of the Quran, and follows the fasts, and prayers of the Musulman religion. One hundred or two hundred pupils read with Laila's father.

2. When Majnun heard the faqir's news, he became madly eager. He says to his mother and father, I am going away ; there is a country (where) they read the book of the Quran. I am going there, where a hundred or two hundred pupils read. I am going to that country, which will be dear to me.

3. Mother and father said to Majnun, Do not go to that country, sit here ! If you like, we will build a great house of gold, we shall build it of gold, and give it to you.

4. Majnun said, Even if you build it of green stone and emeralds, I will not sit (here). He wept, did not eat his food ; mother and father saw that Majnun is dying.

5. One day Majnun took a begging-bowl and goes, he became a beggar and faqir, and he goes and arrived in that country where Laila is. He went into the mosque, where there are one or two hundred children studying. The children asked, Faqir, whence do you come ? And he answered, I come from far. I want to sit here.

6. The qadi came, he greeted the qadi, Majnun said : O sir ! I (want to) sit here near you, and read the Quran. The qadi said, Very well, stranger ! Sit !

7. He sat and read the Quran ; to (their) great surprise, (with) such a voice and words from his throat, just as learned scholars (do) : tongue-twister, zir, zabar he reads from one point (only), that the qadi was amazed.

8. The qadi fell absolutely in love with Majnun's Quran-reading ; the qadi says, Majnun, it will be well that I bring Laila, so that Laila too may hear the voice and words of Majnun, and may read the Quran similarly.

9. He brought Laila in purdah, put her on one side and Majnun on the other, and Majnun reads the Quran.

10. Laila heard the voice and words and was enormously pleased. She does not read the Quran, but listens. Each time that Laila reads, Majnun also listens.

11. One day Laila takes a knife and tears the curtain, and looks a little at Majnun : in amazement at the beauty of Majnun, Laila was smitten. The next day she tears the curtain more. They do not read the Quran, but Laila looks at Majnun, and Majnun looks at Laila.

12. The children saw this, and told the qadi. One day the qadi struck Majnun : You are making mistakes (when) you read the Quran ! Laila said, He is not reading (with) mistakes ! You are

striking him on account of me ! Laila said, Do not strike the stranger ; he does not deserve striking.

13. Th qadi saw that Laila is smitten by Majnun, and he took Majnun and put him in another place.

14. The qadi asked Laila, I am your father, and I tell you well : you take your uncle's son, or your paternal aunt's son, or other men (who) come to the country to take you.

15. Laila said to her mother and father, either my husband will be Majnun, or there will be none.

16. The qadi mounted Laila on a camel and rode off, and took her to another country : (for) if she remains here, she will go mad.

17. Majnun knew of it, and went after Laila. He went far, and gazes in front of him there at the camel-driver of Laila's camels : perhaps Laila will come and I shall see her.

18. She looks towards Majnun (who) is visible and coming up. Laila saw that if Majnun comes, my father will certainly beat him.

19. She stretched forth her hand : Stop there ! Majnun also stretched forth his hand, that he understood, and stood.

20. Several months and years passed, one day a woodcutter came, he saw that a tree-trunk is standing, and a tree and grass have grown up. The woodcutter struck an axe (blow), from this trunk there poured blood, and the woodcutter saw that, this is no tree-trunk, this is a man.

21. The woodcutter knew in his heart that it is Majnun. The woodcutter went and told Laila, I have seen Majnun in a certain place in the dust-storms, where there are tigers. Majnun had stood, and grass and trees grew on his head.

22. And Laila knew that, that day when I stretched forth my hand towards Majnun, he stopped there. Laila went running, went and touched the tree.

23. Majnun shouted, Don't chop (completely) this tree which you left (off chopping, cf. sect. 20) ; this tree is better than you . Because at night it blossoms, and it is a sweet smell for me, and by day it is my shade.

24. When Laila heard Majnun's voice, she said, Alas ! And Laila died.

25. Majnun saw that Laila has died. Majnun's heart burst, and he died there.

26. They took (them) and made a burial place. One day the trumpet will sound, and the two will become visible ; the Prophet will want Laila and Majnun in his court and will give Majnun marriage with Laila.

27. For no other crime did they commit, and were of clean character, and there was a great love between Laila and Majnun.

V

My Watch

Always much bother for me this loathsome watch makes :
 At times it stops, at times it goes round backwards,
 it entangles greatly in its hands ;
 Its stem is short and small, it never takes a winding.
 (If) at any time you force it, look at your hands, how it sheds bits !
 Let no one spend his wealth and money for it,
 Like a broken handle, seven times a day it comes apart.
 If a hand you put to give it a rub, so that it will shine like a mirror,
 It will have got so damp that it will decompose from its own rust.

VI

Bālāč

Doda is lying at thy feet	He writhes and rubs his hand
Never shall we forget	There is pain in Balač's heart.
I see the fatherless children	They (must) sleep in the sun
	There is pain, etc.
I see the mares hungry	Tethered in the sun
	There is pain, etc.
The young women go about	Destroyed are their proud bodies
grieved	
Dissolved as a candle drips	In their shirts there is no room
	There is pain, etc.

How shall I deal with the wicked,
 with the poisonous enemies of Doda ?
 Thus will I deal with wicked :
 (as) Meds have dealt with fish,
 Goats with the dry branches of the kahūr-tree,
 Hawks with a pigeon-flock,
 The heat with small puddles,
 Thus will I deal with the wicked !
 The poisonous enemies of Doda ;
 I will kill men (for) each finger !

VII

The clod of earth and the intestine

Once there were a clod of earth and an intestine. The clod said, (I have heard) that there is a wedding in a place ; let us go (there) ! The intestine said, That is very good. They went, (the clod before, the intestine behind). They arrived at the wedding, and ate much

nān and meat, and made themselves full. Thence when they were coming back to their own place, a stream appeared in the road before them. The clod said, You jump ! The intestine said, (No, old boy,) you jump yourself ! The clod jumped, fell in (the middle of) the water, melted. The intestine laughed and laughed, and burst.

VIII

A γazal, by 'Ara Šād

Like the kindling of Šahadad, even burning soothes me,
 When you give me your own love, you make me Mahnazi.
 Even if God is mighty, for mankind death and life,
 Is there anyone who will repair the broken joints of a heart ?
 The sunset with thy blood-like cheeks flashes,
 Dawn comes and plays with the flowers of thy lips.
 Thy silken hair plaits, the shadow of the morning breeze,
 When will they heal the heart fresh-wounded in the hot wind ?
 Be kind, O my fate, my green turquoise.
 Thou hast made me a great searcher in the world.
 Let the qadi come even into the beautiful dwellings, O Šād,
 (Like) the preachers who give advice in the mosques.

IX

Forward March !

Be marching, marching	Be brave champions,
With pride in your motherland	With devotion in body and soul,
With name and honour and glory	Be givers of your heads !
Come out of slavery	
Be marching, marching !	
If the sky above your heads	Becomes full of anger, full of
	wrath,
Thunder and rain and	Dark as pitch the night becomes,
lightning and wind	
The ground becomes like fire	The times become savage
Even then you (march) to your goal	
Be marching, marching !	
If upon your heads there is	Great anger, great cruelty
(Even) with the edge of	(Even) with your heads cut,
cruelty and of tyrants,	
Go as if without danger	Let not your steps be back !
Soaked in dust and blood	
Be marching, marching !	

(Even if) bullets and
cannonballs and bombs,
Your heart and liver cut in two,
(Even if) there flow rivers of
blood,
Are raining on your heads,
Let your sight not be for
looking (at it) ;
The heavens make a spectacle,
In the rain from the heavenly mansions,
Be marching, marching !
This living slavery
Is forbidden to the Faithful,
forbidden
It is no mark of the Faithful,
The matter is not said of itself,
From his pen Nasir said it ;
Towards the goal of the Faithful,
Be marching, marching !

NOTES TO THE TEXTS

All texts have been somewhat normalised, i.e. the idiosyncrasies of the speaker, if not typical for the particular region in question, have been silently 'corrected'. Translations are as literal as possible.

I

One of the many amusing anecdotes told me by Abdul Hakim, the staff announcer for Bal. programmes of Radio Pakistan, Quetta. The dialect is ordinary Panjgūrī.

II

A famous nursery tale; for this version I am indebted to Bašīr Ahmed Baloč, now Assistant Director of External Services, Radio Pakistan, Karachi. The dialect is Kečī; Bašīr is native to Turbat.

III

An example of narrative, included not so much for its intrinsic interest as for its qualities as an example of 'uneducated' speech. It is an account of a legal battle, told to me by Pīr Jān, an elderly man from Dāk, a village in Pakistani Kolwā. His manner of expression was not always clear, even to other Baluchis. The dialect is a Panjgūrī type.

IV

Quissā-e Laile o Majnūn comes from a British Museum manuscript from which I have previously published another tale (see 'A Baluchi Text,' BSOAS XXIV, 1, 1961, 86-103). This one occurs on folios 8 r. to 11 l., and is perhaps the only other tale from this manuscript meriting publication, since the remaining consist only of versions of the well-known Sheikh Sa'di stories and the like. The remarks made in the above-mentioned article under 'Language and Dialect' are still valid, if now the dialect there called 'Kečī' is changed to 'Coastal'. Unfortunately it does not seem possible to state the exact part of the Coastal dialect area in which this manuscript was written, though it seems likely that the strip between Gwādar and Pasni, which was of great importance in the early 19th century, has the greatest claim. This strip, often called 'Kolānč', is the home of much ballad literature of the 18th and 19th centuries, and

only lost its importance commercially and politically some sixty years ago.

The orthography is remarkably free of errors, though it contains several peculiarities (see BSOAS *loc. cit.*). In the present tale I have silently corrected spelling mistakes and other comparatively trivial errors. More important unexplained writings are referred to below. It is to be understood that where forms given here differ from those of my previous article, these forms are to be taken as corrections to the former ones.

The following are especially notable: *kāet* 'comes' and *rawt* 'goes' are everywhere spelled *kyt*, *rwt* (implying the pronunciations *ket*, *rot*). While these latter pronunciations are common in the more northern regions, I never heard them anywhere on the coast, and I cannot explain their presence here. *aš* (5) 'from' is a variant occasionally heard, rather more commonly east of Gwādar; (beside it *ča* occurs in (23)); *to* (6) 'you' for the expected *ta* is unusual, and may be due to literary influence.

The Kolānč area is especially notable for two dialect peculiarities, which also appear in this story. I have not noted them elsewhere: *min* 'in' for *man*; and *gwa-* > *gu-* universally, extending even to the change *gwazag*, *gusta* > *guzag*, *gusta* (cf. 20). I am here also indebted to Bašīr Ahmad who tirelessly spent many hours reading this manuscript with me.

V

This is a poem by the Keči poet Isa Komī, who lives in Turbat. Its dialect is ordinary Keči, and it first appeared in 'The Baluchi', a monthly magazine, now discontinued, which was devoted to the collection and publication of Baluchi literature; it was printed in Karachi.

VI

This is a poem about a famous Baluchi hero (for an account of him, cf. Pop. Poetry I, 40-41) who is the subject of a large number of important ballads. This one is in the EHB dialect, as told by a Marī from Kahān.

VII

A famous anecdote, in three dialects. To facilitate comparison between the dialects I have altered the tales as told slightly. Words or phrases not in all three versions are indicated in the translation in brackets. This anecdote was first printed by Zarubin (Folklore,

675) in the Marw dialect. I am indebted to Abdullah-jān Jamāldīnī for help in collecting these versions and much other material as well. Abdullah-jān was my best friend and principal munshi.

VIII

This short poem, a ghazal by the young poet 'Aṭa Šād, is a good example of its kind, and was taken down from the poet's recitation.

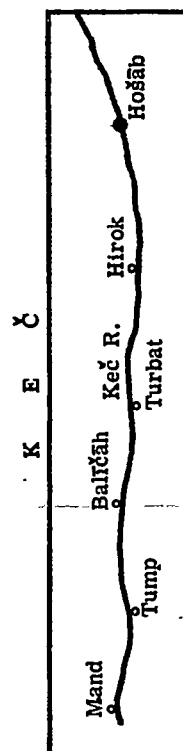
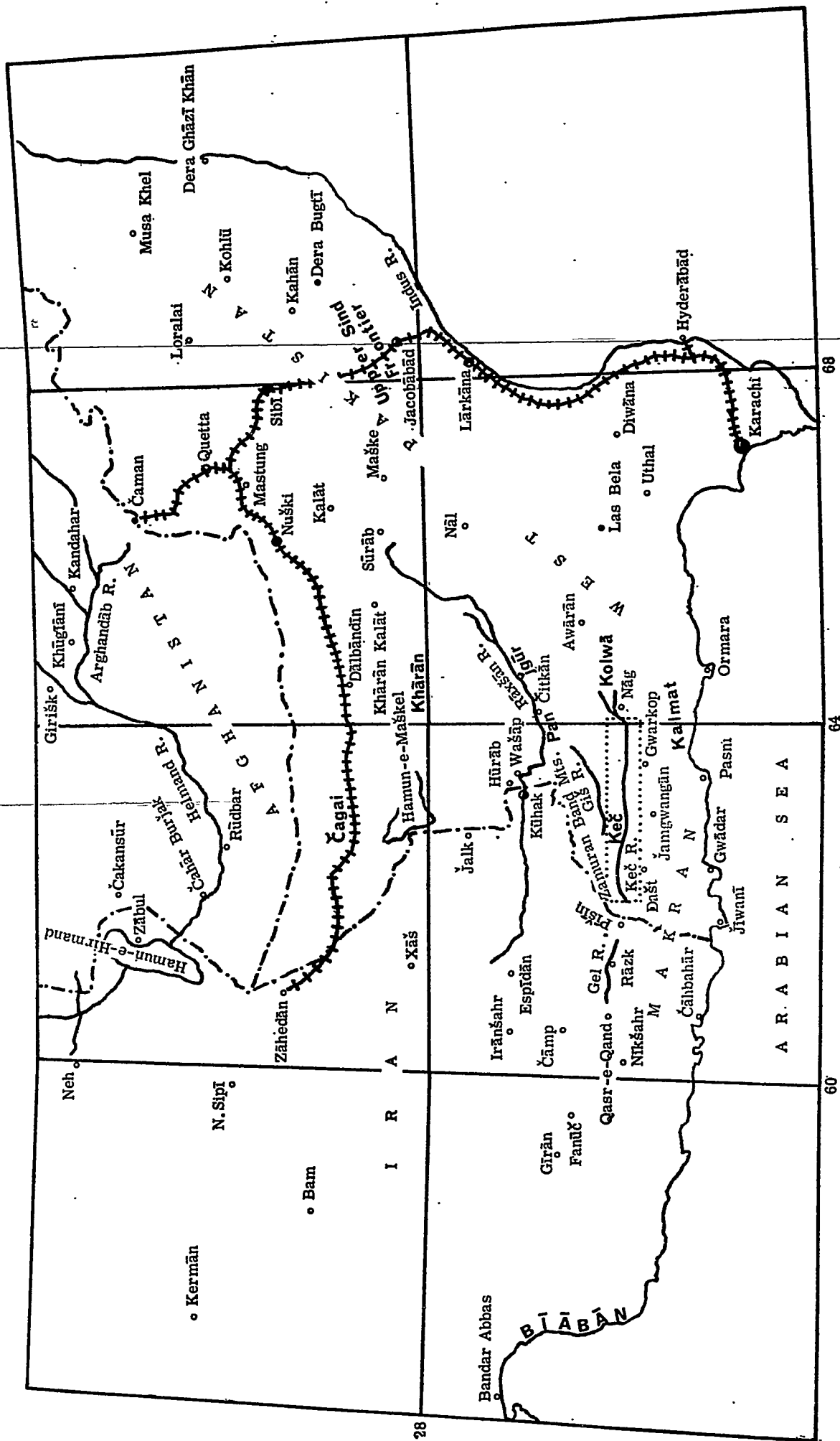
IX

Concluding is a famous poem by Gul Khān Nasir Mengal of Nuški, the leading Baluchi poet. Most of his poetry is difficult, and while this one is simple, it has become something of a folk anthem. The etymological spellings of the published text (in Urdu script) have not been retained, except where they have actually influenced pronunciation. I am greatly indebted to Gul Khān for the selfless energy with which he worked with me, explaining his more difficult poems.

GLOSSARY OF LESS COMMON WORDS IN THE TEXTS

<i>ahzag</i>	VI	tethered horse
<i>alpās</i> (< Ar.)	IV, 7	word
<i>ambāzag</i>	VIII	to heal
<i>aṛag</i> (< Si.)	V	to entangle
<i>aur</i>	IX	rain
<i>er-mālag</i>	VI	to writhe
<i>badilā</i> (< Ar.)	II	in exchange
<i>bil kull</i> (< Ar., Hi.)	III	absolutely
<i>balli, ballūk</i>	II	grandmother
<i>bazkār</i>	IV, 5	beggar
<i>be-hisāb</i> (< Ar.)	IV, 8	hopelessly, heedlessly
<i>besār</i>	IV, 1	mad, intoxicated
<i>brāzag</i>	VIII	to soothe
<i>čāb</i>	V	stem
<i>čegerd</i>	VIII	kindling
<i>čillar</i>	VI	puddle
<i>dahak būag</i>	III	to meet
<i>dan</i>	IV, 5	to, towards
<i>dāzag</i>	VIII	fresh-wounded
<i>ḍangar</i>	VI	dry tree-branch
<i>ḍil</i>	VI	body
<i>gallat</i>	IV, 2	mistake(nly)
<i>gharī</i> (< Hi.)	V	watch, clock
<i>goragen</i>	VIII	beautiful, shimmering
<i>hal</i>	VI	melted
<i>hon-tahren</i>	VIII	dark blood-coloured
<i>huštiri</i>	IV, 17.	camel driver
<i>janjāl</i> (< Hi.)	V	annoyance, confusion
<i>jihawā</i> (< Ar.)	IV, 1	beauty
<i>jup</i>	VII	jump
<i>juppag</i>	VII	to jump
<i>jwānān</i>	III	goods, wealth
<i>kačkol</i> (< NP)	IV, 5	begging-bowl
<i>konḍi</i>	VI	knees
<i>kuṛag</i>	V	to fall to bits
<i>langāṛ</i>	VI	hungry
<i>lek kapag</i>	I	to climb
<i>lūṛag</i> (< Si.)	V	to shed
<i>mačči</i> (< Hi.)	VI	fish

<i>mallagen</i>	VI	proud
<i>maṇzūr</i> (< Ar.)	III	agreement
<i>marzag</i>	II	to stroke whiskers
<i>māṛt</i> (< Si.)	IV, 3	house of several storeys
<i>masit</i>	VIII	mosque
<i>maṭ</i>	III	match
<i>momt</i> (< NP)	VI	candle
<i>muj</i>	IV, 21	dust cloud
<i>mungā-rawag</i>	VI	to go in grief
<i>namb</i>	V	damp
<i>nās</i> (< Si.)	V	destroyed
<i>nedārag</i>	IX	spectacle
<i>nukta-čln</i>	IV, 7	scholar ('point-picker')
<i>pant-o-soj</i>	VIII	advice
<i>pardag</i>	IV, 9	purdah
<i>peṛahān</i> (< Si., NP)	VI	shirt
<i>rakkān</i>	VIII	lips
<i>rang(ā)</i>	IV, 1	so, such
<i>rašag</i>	VI	to drip
<i>ro-lahl</i> (< roč-lahag ; lahag < Si.)		sunset
<i>samīn</i> (< samīn)	VIII	of the morning breeze (adj.)
<i>saṛag</i>	V	to decompose
<i>sūčen</i>	V	hands of a clock
<i>sūt</i>	III	interest
<i>šahmag</i>	VIII	to flash
<i>šān</i> (< NP)	IX	pride
<i>šarr-dār</i>	VIII	benevolent person
<i>šetirag, šetirta</i>	II	to slip
<i>šohāzī</i> (< NP)	VIII	searcher
<i>šūmen</i> (< NP)	V	miserly, wretched
<i>tagird</i>	IV, 1	mat, curtain
<i>tanakken</i> (< NP)	VI	temporary
<i>tāpok</i>	II	baby-food ('heater')
<i>tarrag</i>	V	to reverse, return (cf. <i>tarag</i>)
<i>tlikkag, tlikkita</i>	II	to lap up
<i>wale</i> (< NP)	IX	still, yet
<i>wallar</i>	VI	flock
<i>wastā</i> (< Ar., Hi.)	III	for the sake of
<i>wašbo</i>	IV, 23	perfume
<i>zemāne dāok</i>	III	taxpayer (for <i>zamīne dāok</i>)
<i>zerd</i>	VIII	heart



پڙهندڙ نسل . پ ن

The Reading Generation

1960 جي ڏهاڪي ۾ عبدالله حسين ”اُداس نسلين“ نالي ڪتاب لکيو. 70 واري ڏهاڪي ۾ وري ماڻگ ”لُڙهندڙ نسل“ نالي ڪتاب لکي پنهنجي دور جي عڪاسي ڪرڻ جي ڪوشش ڪئي. امداد حُسينيءَ وري 70 واري ڏهاڪي ۾ ئي لکيو:

انڌي ماءُ جڻيندي آهي اونڌا سونڌا ٻارَ
ايندڙ نسل سَمورو هوندو گونگا ٻوڙا ٻارَ

هر دور جي نوجوانن کي اُداس، لُڙهندڙ، ڪڙهندڙ، ڪُڙهندڙ، ٻرندڙ، چُرندڙ، ڪِرندڙ، اوسيئڙو ڪَندڙ، پاڙي، ڪاڻو، پاڇوڪڙ، ڪاوڙيل ۽ وڙهندڙ نسلن سان منسوب ڪري سگهجي ٿو، پر اسان انهن سڀني وچان ”پڙهندڙ“ نسل جا ڳولائو آهيون. ڪتابن کي ڪاڳر تان ڪڍي ڪمپيوٽر جي دنيا ۾ آڻڻ، ٻين لفظن ۾ برقي ڪتاب يعني e-books ٺاهي ورهائڻ جي وسيلي پڙهندڙ نسل کي وڌڻ، ويجهڻ ۽ هِڪَ ٻئي کي ڳولي سَهڪاري تحريڪ جي رستي تي آڻڻ جي آس رکون ٿا.

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شيخ اياز علم، ڄاڻ، سمجھ ۽ ڏاهپ کي گيت، بيت، سٺ، پڪار
سان تشبيهه ڏيندي انهن سڀني کي بمن، گولين ۽ بارود جي مد مقابل
بيهاريو آهي. اياز چوي ٿو ته:

گيت به ڄڻ گوريلا آهن، جي ويريءَ تي وار ڪرڻ ٿا.

... ..

ڄڻ جئن جاڙ وڏي ٿي جڳ ۾، هو بوليءَ جي آڙ ڇڏين ٿا؛
ريٽيءَ تي راتاها ڪن ٿا، موتي منجهه پهات ڇڏين ٿا؛

... ..

ڪالهه هيا جي سُرخ گلن جيئن، اڄڪلهه نيلا پيلا آهن؛
گيت به ڄڻ گوريلا آهن.....

... ..

هي بيت اٿي، هي بم - گولو، جيڪي به کڻين، جيڪي به کڻين!
مون لاءِ ٻنهي ۾ فرق نه آ، هي بيت به بم جو ساٿي آ،
جنهن رڻ ۾ رات ڪيا راڙا، تنهن هڏ ۽ چم جو ساٿي آ -

ان حساب سان اڻڄاڻائي کي پاڻ تي اهو سوچي مڙهڻ ته ”هاڻي
ويڙهه ۽ عمل جو دور آهي، اُن ڪري پڙهڻ تي وقت نه وڃايو“ نادانيءَ جي
نشاني آهي.

پڻ جو پڙهڻ عام ڪتابي ڪيڙن وانگر رڳو نصابي ڪتابن تائين
محدود نه هوندو. رڳو نصابي ڪتابن ۾ پاڻ کي قيد ڪري ڇڏڻ سان سماج
۽ سماجي حالتن تان نظر کڄي ويندي ۽ نتيجي طور سماجي ۽ حڪومتي
پاليسيون policies اڻڄاڻن ۽ نادانن جي هٿن ۾ رهنديون. پڻ نصابي ڪتابن
سان گڏوگڏ ادبي، تاريخي، سياسي، سماجي، اقتصادي، سائنسي ۽ ٻين
ڪتابن کي پڙهي سماجي حالتن کي بهتر بنائڻ جي ڪوشش ڪندا.

پڙهندڙ نسل جا پَن سڀني کي چو، چالاءِ ۽ ڪينئن جهڙن سوالن کي هر بيان تي لاڳو ڪرڻ جي ڪوٺ ڏين ٿا ۽ انهن تي ويچار ڪرڻ سان گڏ جواب ڳولڻ کي پنهنجو حق، فرض ۽ اٽل گهرج unavoidable necessity سمجهندي ڪتابن کي پاڻ پڙهڻ ۽ وڌ کان وڌ ماڻهن تائين پهچائڻ جي ڪوشش جديد ترين طريقن وسيلي ڪرڻ جو ويچار رکن ٿا.

توهان به پڙهڻ، پڙهائڻ ۽ ڦهلائڻ جي ان سهڪاري تحريڪ ۾ شامل ٿي سگهو ٿا، بس پنهنجي اوسي پاسي ۾ ڏسو، هر قسم جا ڳاڙها توڙي نيرا، ساوا توڙي پيلا پن ضرور نظر اچي ويندا.

وڻ وڻ کي مون پاڪي پائي چيو ته ”منهنجا پاءُ
 پهتو منهنجي من ۾ تنهنجي پَن پَن جو پڙلاءُ.“
 - اياز (ڪي جو بيجل بوليو)